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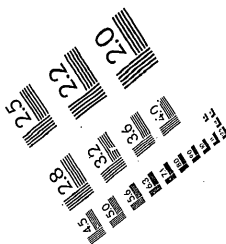
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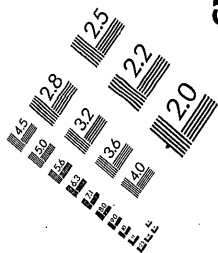
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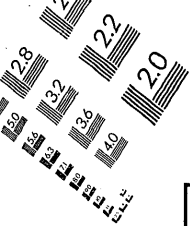
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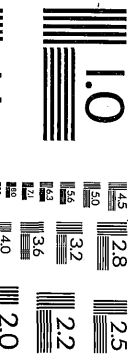
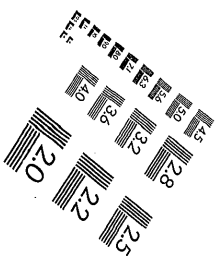
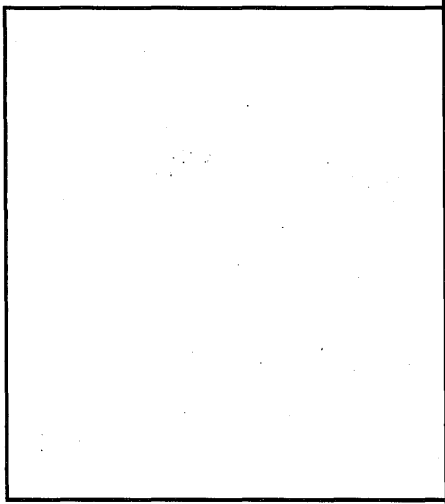
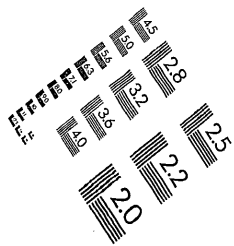


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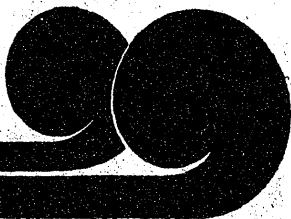
ROBERT S. SPENCE



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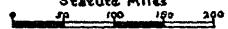
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TYPHOON DAYS IN JAPAN

Typhoon Days in Japan

By
Robert Steward Spencer

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ROBERT STEWARD SPENCER was born in Nagasaki, the son of the Rev. and Mrs. David S. Spencer, Methodist missionaries in Japan. His uncle, the Rev. John A. Spencer, was a member of the same mission. Mr. Spencer's wife, Evelyn McAlpine Spencer, represents the third generation in a missionary family.

Mr. Spencer learned Japanese as a child and received his early education among the people of Japan. He later came to America and attended Wyoming Seminary in Kingston, Pennsylvania. He took his A.B. degree at Syracuse University in 1910 and was graduated from Drew Theological Seminary in 1915. After two years in the pastorate in this country, he was appointed a missionary and has spent the intervening years in Japan, with the exception of furlough periods when he has pursued graduate study at Boston University and at Hartford Theological Seminary. Syracuse University conferred upon him the degree of Doctor of Divinity in 1932.

Dr. Spencer's headquarters are in Fukuoka on the island of Kyushu, and the far-flung maritime district of which he is superintendent includes the islands of the Liu Chiu group, lying between Kyushu and Formosa.



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To

MAY AND EVELYN ELIZABETH

daughters, pals and friendly critics

first of the fourth missionary generation in Japan

NOTE ON PRONUNCIATION

The vowels in Japanese are pronounced nearly like the vowels in the musical scale, *a* as in *fa*, *e* as in *re*, *i* as in *mi*, *o* as in *do*, while *u* sounds like the *oo* in *boot*. In the diphthongs *ei* and *ai*, both vowels are pronounced, but very rapidly as one sound. The letter *y* is not a true vowel, but combines with the succeeding vowel in one syllable. Thus *Tokyo* is just two syllables: *to* (which happens to be long, as explained below) and *kyo*.

There is no accent such as is used in English, each syllable having practically the same value, except where certain vowels are prolonged. Long and short vowels in Japanese mean simply the length of time given them, not a difference in sound. For instance, in the name of the city *Osaka*, the *o* is about twice as long as the other vowels.

An important point is that each syllable ends with a vowel, except when the letter *n* ends a word, or when there is a double consonant, as in *Hok-kai-do*. Double consonants are the result of elision (really *Hoku-kai-do*, but shortened to *Hok'-kai-do*), and both consonants must be carefully pronounced.

Consonants have nearly the same sound as in English; *ch* as in *child*; *g* is always hard; *l* and *v* are lacking.

When forming the plural of Japanese words in English, *s* should not be added. This rule has been observed throughout the text.

Those Japanese words that are not familiar to Western readers are either defined in the text or in the Explanatory Notes at the end of this book.

FOREWORD

The obligations of one who sends out a volume into the world are too many for complete acknowledgment. Yet some debts are too great to be overlooked. Behind this little book lies the privilege of three decades spent in Japan, and in the closest intimacy with her wonderful people. If perchance I have caught the spirit of Japan amid her problems, I owe it to the numberless friends who have passed with me from childhood to maturity in this my adopted country. Especial thanks are due to Dean Kawashiri for his contribution in the closing chapter, and to Dr. and Mrs. Yoshimune Abe and Professor A. Mikasa for their reading and criticism of certain sections.

More than to any other person, my thanks must go to my life partner, the granddaughter of a pioneer missionary in Japan, for her inspiration and help. Without her aid this book would not have been possible, but she modestly refuses to share its authorship. Our daughter, Evelyn Elizabeth, has also helped with her suggestions from the viewpoint of the high school age.

To many friends, especially on the committee of the Missionary Education Movement, I owe thanks for helpful criticisms. To avoid delay in publication, my

brother, David C. Spencer of Los Angeles, kindly consented to read the proof sheets, and he shares in my gratitude. The volume owes much to the authors and publishers who have generously permitted me to use quotations.

This book goes out with the prayer that it may help to build the spirit of world brotherhood, and thus bring a little nearer the Kingdom of peace and light.

Fukuoka, Japan

R. S. S.

January, 1934

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CHAPTER ONE

The Long Peace Breaks

IN THE darkness preceding a July dawn of 1930, a strange sighing of the wind around our house, in a coast city of Japan, wakened us. Uncanny sounds filled the air and brought a sense of foreboding. Day broke at last with a weird, yellow light. The wail of the wind rose higher and higher. By six o'clock we were in the midst of one of those typhoons which, rising in the southern seas, so often tear across the islands of Japan, leaving behind a trail of wreckage and tragedy.

The hurricane was now driving the torrential rain in stinging, horizontal sheets. Débris filled the air. Pieces of corrugated iron zoomed dangerously about. Slate from a neighboring church roof crashed through our study window, strewing the room with glass. For hours we battled to protect our house, built in sturdy American style, against the fury of the tempest.

Our Japanese neighbors were faring worse than we. Their houses, slighter and more artistic in build, were not prepared for such a terrible battering. Row after row, the roof tiles, nearly an inch in thickness, were torn off by the gale. Adobe walls dropped off in great pieces under the drive of the rain, revealing interiors

not intended for the stranger's eye. Wooden frames swayed and cracked, and entire buildings crashed to the ground.

Even before the storm clouds had cleared from the sky, our Japanese friends were busy at their task of rebuilding; for this is the spirit of Japan. Foundations were being reset; sagging walls were being braced or strengthened; wreckage was being cleared away that new and stronger buildings might be built. In the wake of the typhoon a new city was being brought into existence.

That raging storm has since become to us a symbol of the turmoil through which Japan has been passing for the past eighty years. Commodore Perry, when he approached the coasts of Japan with his American fighting ships in 1853, brought the first gusts of that storm. The changes that have taken Western nations centuries to achieve—changes in thought, in education, in ways of living, in industry, morals, politics, world relations—Japan has been forced to pass through in less than a century. For the Japanese people it has been a period of veritable hurricane.

The complete but miniature plan of life, which Japan in isolation had worked out during the previous centuries, could not stand against the onslaught of the new ideas, the new demands, the new social and economic pressure. We who live in Japan have been watching the old systems crumble and melt before our eyes. In these

typhoon days, the *yamato-damashii*, the soul of Japan, has refused to plead for patience or admit defeat. Japan's men and women have been toiling to rebuild even amid the blasts of the storm. They have been testing this new form, trying out that new way, experimenting with strange materials, relaying the foundations of their civilization. Through it all they have tried to remain true to their Japanese heritage. Many crude and even grotesque things have been attempted, mistakes have been made, progress has been oblique and painful. Still Japan rebuilds, and still the storm rages.

This tremendous process of rebuilding a nation has not been well understood in the Western world. Too often we have judged Japan by ideal standards that have their source in the teachings of Christ, but which Western nations have themselves not applied in their own political affairs. Too often it has been assumed that a mere copying of Western ways spelled progress. Sometimes the scales of our judgments have been weighted by blind prejudice or selfish interests.

To understand Japan's struggle amid the storm is a vital task. It is a way towards world peace. It is a definitely Christian adventure in brotherhood. To promote such an understanding is the purpose of this book. But to understand Japan of the storm days we must first get a picture of Japan in peace and isolation, before her doors were blown off their hinges by the gusts from the West. In fact, we must go back to the

seventeenth century, a time when the European colonists were settling in America and when in the Far East Japan was barring her doors against Europe.

WHY JAPAN LOCKED HER DOORS

If the Pilgrim Fathers, when they landed on Plymouth Rock in 1620, had possessed some marvelous telescope with which they could have seen as far as Japan, they certainly would have been surprised. Here they were daring the dangers of the wilderness for religious liberty, and there in Japan were Roman Catholic Christians enduring horrible persecutions and dying for their faith. How had this situation come about in a land so far from Europe? A glimpse at political affairs in the Japan of these old feudal days is necessary to explain it.

For centuries the Emperor of Japan had been only a figurehead in the state; the actual power had passed into the hands of a succession of military leaders called *shogun*. Indeed this word, which means "general," had become the title of the real ruler of the country. Under these successive shogun the land was divided up into several hundred provinces, each ruled by a feudal lord, called a *daimyo*.¹ Some of these daimyo were loyal to the shogun in Kyoto, the capital of the land; but many others were not, and welcomed any means of stirring

¹ All reference numbers in the text relate to explanatory notes to be found on pages 172-179.

up trouble and opposition. Doubtless some of them aspired to the shogunate.

Such was the political scene when Francis Xavier, the great Jesuit missionary to the Indies, pressed on eastward from India and landed in Satsuma, Japan's southernmost province² in 1549. Xavier thus became the first Christian missionary to the Island Empire. Soon he was followed by numbers of Spanish priests. Many of the Japanese listened gladly to the preaching of the friars, and within a few years (1582) the annual letter to the Pope in Rome reported that there were 150,000 baptized Christians in Japan, among whom were many daimyo.

These feudal lords who became Christians were largely from the southern island of Kyushu, never too loyal to the Kyoto government. In 1582 they sent an embassy to Europe which was received with royal honors by Pope Gregory XIII and King Philip II of Spain. With this embassy went a letter from the feudal lord, or daimyo, of Bungo, one of the provinces of Kyushu, which closed with these significant words: "He that lays himself at the most sacred feet of your Holiness; Francis, King of Bungo." There were even rumors that these feudal lords might transfer their allegiance to the Spanish governor of the Philippines.³ But, before the end of the century, a great change was to take place in the affairs of this new religion.

In 1596 the pilot of a Spanish ship which was visit-

ing Japan spread before a group of Japanese officials a world map, pointing out the vast possessions of the king of Spain in the Old World and in the New. When the wondering Nipponese asked the Spanish pilot how his king came to rule so great a territory, the pilot replied:

"The kings of Spain begin by sending out teachers of our religion, and when these have made sufficient progress in gaining the hearts of the people, troops are dispatched to unite with the new Christians in bringing about the conquest of the desired territory."

Rash words, indeed! Perhaps they were the match which started the fires of opposition and persecution. In 1603 the founder of that family of ruling geniuses bearing the name of Tokugawa won his way to the shogunate. Then the campaign of driving out this threatening foreign religion began in earnest and was to continue for two and a half centuries. The officials would assemble the inhabitants of every village and call the roll, at the same time making all of them, even little toddlers, pass through a tiny gateway in which they must tread upon the picture of Christ upon the cross! Those who hesitated or refused were tortured, and, if they persisted, were crucified, buried alive, or put to death in other horrible ways. Some hid their crucifixes under the plaster of their walls and pretended to recant. Many apostatized. But thousands refused to give in, and died the death of martyrs.

At last a group of Christian farmers and their families, numbering about fifteen thousand, rose in revolt, and seizing an old castle in Arima, near Nagasaki, defended it for over a year against the finest troops the Tokugawa government could send. When at last their food and water were cut off, they gathered one morning in the castle yard, where mass was said; then fathers and brothers put their wives and sisters to the sword and, singing Christian hymns, marched out to battle to die fighting for their faith. When the carnage was over, the government could say that the work of the persecution was done, and the rebellious religion had been stamped out.

Two hundred years later, when a new era had come in Japan, it was found that the fine-meshed net of the Tokugawas had not caught all the Christians. At that time families which for generations had been cherishing their faith in secret avowed it openly again.⁴ But, for all practical purposes, the Tokugawas were victorious. However, just to make assurance doubly sure, they locked and barred all doors into the country but one. Every boat large enough for a long sea voyage was destroyed. Death was made the penalty for any Japanese leaving his country (even storm-driven fishermen were included) or accepting the hated "Jesus teaching." Only at Nagasaki did the government permit two or three Hollanders to live on an island in the bay, and but one ship a year could bring them sup-

plies and merchandise from Europe. It is reported that there were times when they nearly starved. Thus a tiny peephole for the officials was kept open upon the world. For the rest, however, Japan was in complete isolation.

LAW, ORDER AND PEACE

But Iyeyasu Tokugawa, brilliant founder of the family of rulers or Shogun, had more complete plans for preserving the peace and enforcing the rule of his family. With empty courtesy and with provision for the upkeep of a luxurious establishment, but nevertheless with remorseless insistence, the real Emperor in Kyoto was shoved farther and farther into the background. The center of government was transferred to Yedo (now Tokyo) and thither the feudal lords, at great expense to themselves, were compelled to come and live. If they returned to their territories, their children or others must be left behind as hostages for their good conduct.

Gradually a new system of law was built up by the Tokugawas, covering every detail of life from court etiquette to the kind of toys a child of certain rank might have for play. If you were a young nobleman, your daily life and conduct, the style of your clothing, the material of your kimono—all these matters were set down in a book of rules. Just a slight variation, and you might become suspect. And, as it was for the

nobility, so it came to be for the commoners, the farmer, tradesman, and serf; each detail of life was ordered. Everywhere swarmed the spies of the Tokugawa Shogun, watching for any sign of disloyalty. In self-protection the people learned how to keep their affairs secret from others; they became adept at using language which says much and means little, and the hiding of true feelings became a national trait.

These changes affected, most of all, the *samurai*. The samurai was the fighter of old Japan. He carried two swords in his belt, the long one for battle, the short one for *harakiri* if defeated and asked to surrender. His hair was dressed in the conventional knightly style known as *chommage*. But he was more than a soldier. He also stood for a spirit and code of valor and courtesy that deserves to rank with the finest standards of European chivalry.

For five centuries the samurai had been wielding their bright Masamune blades in the service of this feudal lord or that.⁵ Now, however, under the central authority of the Tokugawas, feudal war was stopped. Even the playful little habit of the young samurai of cutting down some lowly person on the road, to test a new sword, was strictly repressed. Instead, the Tokugawas, shrewd judges of men, found for these repressed samurai new interests, new luxuries, new games, new arts. The fashion for study was set, and the samurai sheathed his sword to take his pen or

book, thus becoming the scholar as well as the fighter of Japan. The writing of poetry, the arranging of flowers, and the performing of the tea ceremony became the fashion. At last a long peace settled down on the hills and fields of old Nippon, and the Tokugawas sat at ease in their lively capital at Yedo.

True, there were dangers to be watched, especially in those southern provinces, Choshu and Satsuma. The Tokugawas knew that, just as the volcano of Sakurajima, opposite Satsuma's capital, might erupt at any time, those hot-tempered southern lords might be expected to rebel. Their next concern was for Kyoto, the ancient capital of Japan. There dwelt the latest of a line of emperors who had been kept in luxurious imprisonment for centuries while, in their name, one chief after another ruled. And when, under Tokugawa orders, the samurai began to read, they gradually discovered where the true authority lay. Thus it is an interesting fact that the school of history founded at Mito by one of the Tokugawa family, carried on the research which showed that the Emperor, and not the Tokugawa Shogun was the rightful ruler of Japan. And again, through that peephole on the world at Nagasaki, Dutch books were coming in, officially forbidden but secretly read, and which were arousing new thoughts and stirring restless spirits. However, the Tokugawas had had their way and might have had it much longer,

but for an entirely new development in Japanese history.

A CLOUD ON THE HORIZON

On a hot July afternoon in 1853 four American frigates sailed into Yedo Bay and dropped anchor off the fishing hamlet of Uraga, while their guns roared out a salute to the Stars and Stripes. Other representatives of Western nations had tried in vain to break in upon Japan's isolation, but Commodore Matthew Calbraith Perry, bearing a letter from President Fillmore to the Emperor of Japan, was unusually determined. He left after nine days, but said that he would be back the next year with more ships and more guns, and that he would expect a treaty of commerce to be signed. Somehow the officials felt that he represented a force they could not resist, and that they would not be able to deny him the treaty. As yet only a tiny cloud, the size of a man's hand, this situation threatened to darken the summer skies that had been smiling upon the lordly Tokugawas. Consternation reigned in the councils of the Shogun. These later rulers were not made of the same Spartan stuff of which the founders of the great family were made. Two and a half centuries of luxury and safety had weakened them.

In their dilemma they called a council of the feudal lords of the realm, and their weakness became apparent to all. This was the moment for which the re-

bellious lords of the south had been waiting. They gathered their forces and formed the *Jo-i-ka*, or Barbarian-Expelling Party, to protect the Emperor—and incidentally to oust the Tokugawas. The clouds were dark now with the mutterings of thunder. In February, 1854, Perry returned, and, with his seven ships drawn up to sweep five miles or more of the coast with their guns, he forced the signature of the first modern treaty between Japan and a foreign country. By this treaty, and those which inevitably followed it, foreigners were allowed to live and trade in five ports, while Christian missionaries and teachers were permitted to enter. Thus the whole modern development of Japan was begun.

THE STORM BREAKS

With the signing of the treaty on March 31, 1854, the certainty of a struggle was assured, and six years later, on March 24, 1860, came the first crash of thunder. Early that morning Ii-Kamon-mo-Kami, the state minister who had signed the Perry treaty for the Tokugawa Shogun, was entering the famous Sakurada gate of the Shogun's castle in Tokyo (now the Emperor's palace). Snowflakes were falling thickly, and his guards, with swords covered against the storm, were sleepy and perhaps a bit heedless. Suddenly out of the gloom appeared the forms of armed samurai, who had

resigned from their clans and become *ronin*, or wandering knights. Some attacked the retinue of the lord in front and rear, others sprang at the lord's palanquin and thrust their swords through it. Then the dead body was dragged out, a Satsuma man cut off the head and held it aloft with a shout, and the assassin band scattered.

Soon the land was in open warfare, the rebels uniting in the name of the young Emperor, who was practically a prisoner in the palace at Kyoto. Gradually the forces of the Shogun broke up and, briefly, on July 4, 1868, the flower of the Shogun's army was routed in the battle of Ueno Park, in Tokyo. Mutsuhito, better known to us as the Emperor Meiji, returned to the power which his ancestors had lost centuries before.

There is one part of the story, however, which we may not pass over so swiftly. The leaders of the Restoration took for their battle cry, *Son-no Jo-i*, "Honor the Emperor; expel the barbarian." Yet it was this same group of leaders who, in the next quarter of a century, guided Japan into her great program of modernization. What could have wrought this great change in their attitude, and in so short a time? In the midst of these new and bewildering contacts with the West two great forces were at work: one was fear; the other love. How they played upon Japan in the following eventful years we shall now see.

THE WEST TEACHES FEAR

With the signing of the treaties many foreigners, both missionaries and traders, had come to Japan, and their protection against the Barbarian-Expellers was a sore problem to the Tokugawa government. In 1862 the lord of Satsuma, proudest of the southern daimyo, and one of the leaders of the Barbarian-Expelling Party, was traveling with his retainers along the pine-fringed Tokaido, or Eastern Sea Road, returning from Yedo to Kyoto. A group of four Britishers, including one lady, all on horseback, met the procession. Richardson, one of the four, started to ride through the daimyo procession, and on being warned by his companions, shouted back: "Let me alone; I have lived fourteen years in China and know how to handle these people." But he was to learn that the Japanese were very different from the Chinese in their handling of such a situation. The proud Satsuma could brook no such insult. Richardson was cut to pieces, the other two men wounded, and only the lady escaped unhurt.⁶

Great Britain at once demanded indemnity and punishment of the offenders. Money the Shogun's government could pay, and did—one hundred and ten thousand pounds! But punish Satsuma? That was more than the Tokugawas, even now struggling for their lives, could possibly do. So Britain took things into her own hands, and on August 15, 1863, a squadron of British ships bombarded and burned the city of Kago-

shima, beautiful capital of the Satsuma realm. Great Britain was doing only what other great "Christian" nations were accustomed to do in those days—and sometimes do even yet.

This particular clash, one of several which Japan had to meet in the earlier days, is of special significance because it involved the lord of Satsuma, leader of the Barbarian-Expelling Party. The crash of the shells from the new Armstrong breech-loading cannon on that day in 1863 taught this Shimazu of Satsuma a significant lesson. The Foreign Barbarian could be kept from possessing Japan's sacred soil only by beating him at his own game. That lesson Japan has never forgotten; and we shall not understand her today until we have grasped the meaning of this first precept which she learned in the nineteenth century from the West. Shimazu of Satsuma turned right-about-face in his policies. Within a few months the arch Barbarian-Expeller sent a group of his young men to London, under the leadership of the late Count Terashima, to acquire Western knowledge. He also placed orders for modern cannon and gunboats, thus laying the foundations of Japan's navy, which today ranks as one of the three great navies of the world.

THE WEST TEACHES LOVE

Fortunately the representatives of the mailed fist were not the only ones who came to Japan from the

West in those early days. Some of the diplomats, like Townsend Harris, the first American Minister, were true friends of Japan and served her best interests. Teachers came to help Japan acquire Western knowledge and science. By the close of 1859, just on the eve of the Civil War in the United States, Christian missionaries were also beginning to enter Japan. They lived not only in discomfort but in real danger of their lives, because they were regarded as "western barbarians" and because they brought the hated "Jesus teaching." Their Christian attitude and spirit soon began to make an impression on those about them. After a particularly vicious "barbarian-expelling" move in Hakodate, the American consul called Dr. and Mrs. M. C. Harris to his office and insisted on the young missionary's taking a pistol home to protect himself and his wife. But the young couple walked from the consul's office down to the seashore and hurled the pistol into the sea. They were in Japan to represent a Jesus who would not defend himself.⁷

These early missionaries turned to the suspicious and hostile officials with requests for language teachers. They knew these teachers would often be spies; perhaps their own murderers. One has since told how he came to the missionary's home armed to kill. Such a teacher, a Buddhist priest and quack-doctor named Ryusan Yano, was assigned by the Shogun's Council

of State to teach Dr. S. R. Brown. In 1861 Dr. Brown transferred him to James H. Ballagh, a new missionary. Try to picture that grave young missionary and his charming Virginia bride keeping house in an abandoned Buddhist temple in Kanagawa! No heat was to be had but charcoal; no conveniences of any sort. At night the rats scurrying around the great empty rooms almost drove them frantic. By day they must carry on under the eyes of this queer-looking Japanese whose thoughts and purposes they could only guess. Richardson was cut to pieces not far from their temple home, yet they must go on unperturbed, so far as their strange teacher could tell.⁸

"With him I undertook the translation of St. John," wrote Dr. Ballagh years later, "more to translate the gospel into him than for the use of others." So, amid prayer and waiting, the work went on. "One day, while explaining the picture of the baptism of the Ethiopian eunuch, he suddenly said to me, 'I want to be baptized because Christ commanded it!'" Fear of the laws against Christianity could not deter this Japanese nor daunt his son, whom Dr. Ballagh called into consultation. On a frosty Sabbath morning in November, three years after landing in Japan, James Ballagh knelt on the mats beside Ryusan Yano's bed, for the old man was ill at the time, and putting his hand on the shaven head, baptized the Buddhist priest "in the name of the

Father, and of the Son, and of the Holy Spirit." This was the first Protestant baptism in Japan.

Thus we have seen how two apparently antagonistic motives, one a fear of Western aggression, the other a love founded on a new sense of Christian world brotherhood, were strangely working together to draw Japan farther and farther into the stream of Western culture and life. And we must remember that both of these motives have continued to work through all the succeeding years that have seen Japan develop into a world power.

In 1868, as we have said, the Barbarian-Expelling Party had restored to the power held by his ancestors the young Emperor Mutsuhito. He chose for the name of his reign the characters *Mei* and *Ji*, which mean "enlightened rule," and Japan set out to gather all the enlightenment she could from the world which was so far ahead of her. She has never forgotten that it was the representative of the United States who opened her closed doors and first led her out into the society of modern nations; and the United States should never forget her responsibility as the nation which ended the long peace, and precipitated stormy days in Japan.

JAPAN'S NEW FRIENDS

And what a world was Japan pushed into! The first time Japan had looked out into the Western world,

a Spanish pilot had explained to her how Spain was capturing one land after another, and quickly she had slammed her doors and barred them. The second time her head was forced out by American guns, and as she looked about she saw the Western nations, like unmannerly boys at table, grabbing the lands of the less advanced peoples and quarreling with each other over the tidbits.

A glance at the map of the eastern hemisphere will help us to understand the vastness of the area which the white man was taking for himself; and then we can understand the fear and antagonism which were arising, because of this conquest, in the hearts of Asiatic peoples. India, Burma, Malaya, the port of Hong-kong with its stranglehold on the trade of the great interior of China beyond Canton—these were among the lands which in the eighteenth and nineteenth centuries passed under British control. To France went Saigon and the whole of Cochin China. Holland had long been in possession of the rich islands of the East Indies. Russia took the left bank of the Amur river, and all the province of Ussuri as the first step in her eastward march, which ended in the war with Japan. Even Commodore Perry, on the same expedition which forced an undesired treaty on Japan, raised the American flag on Formosa, then a possession of China, and also on the Bonin Islands; but the absorption of the United States in her own home troubles kept her from

pressing what she considered to be her claims to these territories. No wonder the Japanese felt that unless their country immediately became too prickly with bayonets to be swallowed comfortably, it would prove to be nothing but an after-dinner mint for some voracious Christian power.⁹ So they set themselves to the making of Japan into a modern nation.

One marvels today at the task those young Japanese leaders of the Restoration attempted—and accomplished. Here was a tiny nation then consisting of only twenty-seven million people, scattered over a cluster of islands off the coast of Asia, the people living in feudal conditions resembling Europe in the Middle Ages. The total area of their islands was barely equal to that of the state of Montana, and in farmland as well as in minerals they were pitifully poor. The great Western nations had a start of centuries over them in the development of science, as well as the tremendous advantage of great wealth. Yet Japan girded herself for the well-nigh impossible undertaking. On one day, in 1869, nearly three hundred daimyo laid down their authority and their possessions at the feet of the young Emperor. In order that Japan might be united, a feudal organization, with centuries of history behind it, was wiped out in a day! As one man the millions of Japan bent themselves to the task of achieving a position that would enable Japan to stand up unafraid in the family of nations.

In just half a century from the time of the Restoration Japan took her seat at the council table of the five great powers of the world. All honor to the *yamato-damashii*, the spirit of Japan, which made such a success possible! Yet this startling change was not to be achieved without strain upon every resource, without struggles that left deep scars, and also not without the creation of problems which have imperiled and are imperiling Japan's very existence.

CHAPTER TWO

A Forest of Chimneys

AMONG the presents which Commodore Perry made to the rulers of Japan on the signing of the treaty in 1854 were rifles, revolvers, a telegraph outfit, and a miniature engine and train which actually ran upon toy tracks. These were more than interesting playthings to the alert Japanese leaders, at least to the younger ones. They stood for the goals towards which the nation should strive. When Japan could make such things for herself, she would rank among the advanced nations of the world. When thus equipped, she would be safe and respected in the world. So the leaders of Japan began to collect the knowledge and lay the plans necessary to foster the development of a great scheme of manufactures and industries that would turn the Island Kingdom from a land of sunlit rice fields into a forest of chimneys.

Vast changes, both good and harmful, in the mode of living and in the thinking of the Japanese nation, followed its ventures into modern science and education. It is not possible here to consider all these changes, but one of them has been so amazing and has so touched every side of Japanese life that we must look at it closely.

This change is the greatly accelerated rate of increase in Japan's population, which began very soon after she had made her new contacts with the Western world.

TOO MANY CHILDREN FOR THE SHOE

We have all heard of the old lady who lived in a shoe, and had so many children she didn't know what to do. Japan and that old lady could have done a lot of sympathizing these past fifty years, for Japan's family has been crowding the shoe and tumbling over the sides in a most distressing manner. According to her latest statistics she has an annual increase of a million a year.

We are accustomed to hearing that Japan is about the size of the state of Montana. That comparison has its value. The area of Montana is 146,997 square miles, and that of Japan proper, excluding Korea (Chosen) and Formosa, is 148,756. But, right there, the value of this comparison ends. Japan, first of all, is an island kingdom; her territory is composed of about three thousand islands scattered up and down the coast of Asia. Her northernmost islands lie in the same latitude as Labrador, while Formosa lies in the latitude of Cuba. If you add up all the islets and rocks that jut out of the blue Pacific—peaks of an ancient mountain chain, probably—you get the area we have mentioned. However, only about one hundred and sixty of the islands are habitable, and by far the greater propor-

tion of the population is to be found on the four great islands of Hokkaido, Hondo (or Honshu), Shikoku and Kyushu.

The theory that these islands are the peaks of a submerged mountain chain is borne out by the fact that right through them run great mountain ridges. These ridges take up so much of the space that, when we consider the amount of land suitable for farming, we get a very different picture. After all, the size of the "shoe" is determined by the number of people that can be fed and clothed inside it. From this point of view we ought to compare Japan, not with the great state of Montana, but with another state which is about one-third (38 per cent) of the size of Japan—the grain state of Iowa. The farmers of Iowa plant more acres to grain than the farmers of Japan, although Japan's largest crop is grain.

There are other factors in favor of the Iowa farmer. He drives his tractor, hitched to a gang of plows or a thresher, across great hundred-acre tracts, while his Japanese brother has to terrace his hills to the rock line to get what acreage he has, and then pump the water to these terraces, fertilize them, plant and harvest them by painful hand labor. Finally, to complete our comparison, in 1930 Iowa had only about two and a half million people to care for, while the islands of Japan in the same year had to furnish home and board for practically sixty-five millions! No wonder Japan

feels at one and the same time like the old lady who lived in the shoe and like old Mother Hubbard whose cupboard was bare.

When Perry opened Japan's doors, her people numbered about twenty-seven millions. This population had scarcely increased in a hundred years, for it represented about the limit that the land could feed. Poor sanitation, poor food, ignorance of medicine—you should see some of the "snake shops" which still exist to make medicine out of reptiles and worms—, all of these helped to keep the numbers down. The Tokugawa government had largely stopped the destructiveness of war, but nature regulated the limits of population by floods, earthquakes, famines, tidal waves and epidemics.

But, once Japan stepped out into the modern world, most of these processes went into the reverse. Knowledge of better medicine, better sanitation, and better food began to have its effects, and more babies per hundred lived. Epidemics were prevented or quickly stamped out. Over the new railway lines swiftly-moving trains brought food to famine areas, and after tidal waves or earthquakes, supplies and help were quickly rushed in and many lives saved. So Japan's population began to grow—and grow—and grow!

Within the first twenty years after Perry's arrival, Japan had added six millions to her population, a number equal to that of the whole present population of

California. But, with each new generation, the rate of increase became faster and faster, until now in each ten years Japan is adding, to the number that she must feed and clothe, as many people as live in the busy state of Pennsylvania, or four times the population of the province of Ontario—that is, just about ten millions. This rapid growth is very apparent to any one living in Japan. As one walks through a Japanese town on a summer evening, there comes a sense of crowding and numbers that is overpowering. You can hardly avoid stepping on the babies!

Depression days have brought to the people of the United States and Canada some understanding of the fear produced by lack of employment and possible lack of food. Japan's overpopulation, with all its attendant evils, constitutes her greatest problem today. It is the main cause for her present position, with her back against the wall, facing the nations of the world. The problem, in its simplest terms is just this, how can Japan feed and clothe her huge and growing family? Before we criticize her leaders too severely for trying to meet this gigantic question in ways that sometimes seem to us strange and even abhorrent, we must recall that the Rice Riots of 1918—of which we shall hear more—warned them that hungry people are dangerous, while other subsequent outbreaks have driven that warning deeper.

REMEDIES THAT DIDN'T WORK

There are two common remedies for such a problem as Japan was facing with her growing family, which in her case not only did not work out successfully, but the trial of which merely brought her into a much more difficult position in the world.

The first plan that Japan tried was the very simple one of sending some of her excess children out into the world to earn their own living. Looking around the Pacific basin, Japanese statesmen saw that the United States had but forty-one people to the square mile, Canada three, Australia three, New Guinea four, and so on. To Japan, with four hundred and thirty-three to the square mile, it doubtless looked as if there was plenty of room in other countries for her hard-working sons and daughters. But Oriental immigration has not been welcomed in these lands where the white race has secured the dominance, and scarcely had it begun when the signs "No Orientals Admitted" began to be hung up by the various governments around the Pacific, while their watchdogs began to snarl. The whole problem of immigration, with all its international complications, is too big for such a book as this. Yet, it is too vitally connected with the Christian world mission to be ignored; and we are being warned by careful students that unless we deliberately set ourselves to the study and solution of the problems of these teeming

nations in the Orient and in Africa, the white nations may well find themselves plunged into disastrous wars that will go far towards wiping out our Western civilization.¹

A second possible solution of Japan's population problem lay in the acquisition of territory. It has been held by certain students of world affairs that Japan seized Korea and entered Manchuria in an effort to solve her problem of overpopulation by means of colonization. If Japan's leaders cherished such purposes, they are not likely to see them accomplished. For this there are two great reasons; first, the climate of both of these regions is such that the Japanese do not care to live there in any numbers; and, second, the Korean and Chinese farmers, with their ability to live on a simpler scale, can drive the Japanese farmers off the land. After twenty-three years of occupation in Korea, there are only about 140,000 Japanese inhabitants, and in normal times there are about 400,000 Japanese in Manchuria. The combined areas do not absorb the increase of Japan's population in a single year, and a remedy for her overcrowded condition is still to seek.²

A Japanese writer has summed up the growing feeling of the Japanese people on their difficult problem in these words:

The problem of population has had added importance since the year 1924, when the new immigration law was passed in the United States, and the unhappy incident in-

cited ill-feeling throughout Japan. This incident coupled with the increase of population by 962,695 in 1925—a record-breaking increase of population in Japanese history—awakened the whole nation to the consciousness of the impending menace of the population-pressure upon her economic and social life.³

THE GOVERNMENT TURNS INDUSTRIALIST

Since Japan could not raise enough food to feed her growing family and could send but few of them abroad, obviously the only thing left to do was to buy food for them. But how to pay for it? By 1925, Japan's grocery bill was running to the tidy sum of a hundred and seventy-five million dollars a year! As we consider these questions which are causing so much concern at the present day, we must realize that they were foreshadowed many years ago. Within the first decade following the Restoration of the Emperor in 1868, the leaders of Japan had sensed the seriousness of the population problem and had concluded that the nation must turn to the development of manufactures. Make things to sell and pay for the grocery bill with the income—that was the last hope of solving Japan's ever more serious problem of food.

For many reasons it was quite natural that the Japanese government should take the lead in industrial development. All through the Tokugawa régime, and before, there had been a grandmotherly sort of control. The rulers told everyone what to wear and

eat and almost when to go to bed; so that the people were used to such close direction of their affairs. Then, too, in so poor a country as Japan, only the government could gather the necessary capital for starting industries. As there was neither time nor money to waste on a trial and error method with individuals doing what they liked, careful planning, through centralized, expert administration, was essential from the start. Thus the Japanese government early took into its own hands the task of introducing factories.

The first move came in 1872, when a model silk-spinning mill was built with tax funds, and a French expert employed to train two hundred picked girls in the delicate work of taking the gossamer threads from the cocoons and preparing them for commercial use. These two hundred girls were then scattered over the country to train other girls in every silk-producing section. Thus the first impetus was given to an industry which begins on the farms, where the worms are hatched and tended, and which is carried on in a great system of conditioning plants, thread factories and weaving mills. The value of the silk produced for export alone in 1931 reached a total of about \$175,000,000.* This silk export forms a quarter of Japan's total

* For the sake of convenience we give all figures in dollars, at the rate of 50 cents for each yen, which was standard until recently. Of course fluctuation in exchange would affect these figures, but to consider them would lead us into endless complications. As this book is published the yen is worth about 30 cents.

export trade, and it is interesting to remember that \$172,500,000 worth of it goes to Canada and the United States; thus a network of silken threads binds these countries together, for, of course, Japan ultimately takes her pay in the products of our factories and lands. What is especially significant for our study is, however, that this silk industry, to which the government gave the first impetus in 1872, but which is now in private hands, gives employment—and that means food, clothing and a home—to 715,666 men and women in the factories, and to hundreds of thousands of others who share in the process from the hatching of the tiny worms on the farms to the shipment of the silk bales from the ports in Japanese steamers.

The development of the silk industry is typical of what has happened in most other areas of Japanese industry. First, model factories were opened by the government, or the capital advanced for the opening. As rapidly as possible these were turned over to private control, until today the only considerable industries left in government hands are the railroad, telegraph and post office services, the tobacco monopoly, and the manufacture of munitions, ships, and supplies for the army and navy.

As private companies developed, great industrial families began to appear. These grew rich, enjoyed special favors from the government, and came to wield tremendous influence in politics and in the relations of

Japan with the rest of the world. So Japan passed rapidly from the position of being looked upon as a bright little nation of the East which flattered the Western nations by imitating them, to that of a great industrial rival which could disturb world markets, undersell Western manufacturers and, in a case of necessity, muster her armies and turn back the threat of a great European power like Russia. All this has brought a great change in the attitude of Western nations towards Japan. British cotton interests clamor for a boycott or a high tariff to keep out Japanese cotton goods from British dependencies in Asia and Africa; American rubber manufacturers and electric lamp makers agitate for protection against the competition of lower-priced Japanese products. In such commercial rivalry dangerous seeds can grow, and Japan's statesmen are faced with international problems that are baffling and even threatening, as the result of their effort to feed their increasing population.

THE PROBLEM OF RAW MATERIALS

Yet trade rivalry represents only a part of the problem on which many a Japanese youth is pondering. You cannot make things unless you have the stuff to make them of. Raw materials are an absolute necessity for a great manufacturing country. Great Britain, France and Holland find them in abundance in the far-reaching empires over which they gained control during the long

period of colonial expansion that had drawn to a close just before Japan came into the position of a world power. The American continent is richly blessed with natural resources. Japan, on the other hand, has few of them.

Take coal, for instance, a prime necessity in manufacture. If the coal supply of the United States could all be mined, and divided per capita among the population, each man, woman and child would have a pile containing 27,500 tons. Of great Britain's supply, each Englishman's share would be 4,000 tons. But Japan could furnish each Japanese citizen with only 118 tons! Using her coal at the rate Britain burns hers would in ten years completely exhaust Japan's supply.

As we run our eyes down the list of raw materials, we see that Japan's situation as a manufacturing nation is indeed grave. Iron, rubber, cotton, nitrates, wool—all of these are lacking, or largely so. Indeed, it is only in silk and camphor that Japan has anything like an adequate supply; nor is this all joy, for German chemists are now producing a synthetic camphor, and in America we have, as one high school boy wrote, "an animal called the rayon, which produces more silk than the silkworm." In such a precarious position, Japan obviously needed some safe and sure source of raw materials, if her manufacturing system, her last desperate plan for feeding her people, were to succeed.

The events of history, and especially the war with

Russia, which the blundering statesmanship of the Czar's advisers forced on Japan in 1905, brought Japan definitely into the mainland of Asia. Into her hands fell the rights to the vast economic resources of Manchuria, which China ten years previously, at the close of the Sino-Japanese war, under compulsion of France, Russia and Germany, had turned over to Russia.⁴ Every Japanese feels that these rights were purchased at the cost of the \$850,000,000 expended on the Russo-Japanese War, and, what is more, the blood of 230,000 of Japan's young men. The pig-iron, the coal, the soya bean, the wool of Manchuria are furnishing the materials which keep the factory wheels turning all over Japan, clothing her people and feeding her crowded population. In return, Japan has given good administration and has developed agriculture for the Chinese farmers, so that several million of them have moved into Manchuria of their own free will. Manchuria and its resources have become Japan's last hope; or, as Ambassador Debuchi expressed it before the Chamber of Commerce of the State of New York in 1932, "Manchuria is Japan's life-line."

Yet the efforts to protect these rights effectively, and in much the same way as Japan has seen other nations protect theirs, have brought Japan into conflict with the League of Nations and world opinion. The samurai stands at bay. He wears his most determined face. He defies the world and will die before he will retreat.

Yet, within the heart of Japan, and especially within the heart of her youth, there is much troubled questioning. "Why are we not understood? Why is the world against us? What sincerity can there be in the religion of the nations called Christian which allows them to grab all they need and much more, and then seek to deny us the right to mere existence? Are not we, too, entitled to life, liberty and the pursuit of happiness?"

It is no part of the purpose of this book to attempt a justification of Japan's policies; but it is important to try to represent Japan's thought on these great issues that are affecting the whole world. Her youth come with such questions to the missionary who seeks to talk to them about the love of God and the brotherhood of men. The missionary cannot always answer these questions; so he passes them on to you.

AM I MY BROTHER'S KEEPER?

If Japan's exterior problems have loomed great, her internal changes and consequent problems must loom greater. The old, peaceful life of Japan has gone forever. No longer can she be called "the land of inconsequent time." Her people waken now to the shriek of factory sirens, summoning them to long hours of toil at machines. The beauty of her rice fields is hidden under the clouds of smoke which belch from her acres of factories. Her cities are overlaid with a pall of dust and smoke. Many of Japan's children are no longer able

to play under pine trees or on sunny hillsides. Packed into slums so horrible as to defy description, they play in the mud of darkened streets, while their bodies and souls are robbed of the gifts which God intended for little children.

We of Canada and the United States live in a social order which is supposed to be based on the teachings of Christ. For centuries our ancestors have known these teachings. They have influenced our laws and institutions. We say that a human being is to be regarded as of infinite worth, entirely apart from heritage and wealth. As Burns put it: "The man's the gowd for a' that." Yet, after all these generations of what we have called "Christian history," we find that greed and selfishness have been playing havoc in our business and industry. What, then, should we have expected when our capitalistic industrial system was suddenly transplanted into Japan's old social order? There, the influence of the three great religious systems—Shinto, Confucian and Buddhist—had served to reduce the individual human being to an insignificant unit, a thing to be sacrificed freely for whatever end those in power desired. As smallpox shows its true virulence when it breaks out among primitive peoples where vaccination has not been practised, so a system of industry based on the selfish motive of personal profit, shows its true hideousness when transplanted to an environment

where Christian influence has produced no immunizing power.

Industry in old Japan had been carried on in the homes. Employer and employees lived together, worked together, shared the success or failure of the business. Most of the work was handwork, with plenty of opportunity for the creative activity of the individual. Human relations entered into everything and were counted of more importance than gain, as many an old story shows. But the development of factories swept all this aside. Workers became mere hands, machine parts, to be recruited in thousands from the growing population which pressed into the cities for work. Creative genius had little or no place in machine industry. The demand for profits became the controlling element in the whole system. Boards of directors and shareholders, who never saw the mills and knew nothing of the employees, counted their enterprise successful only if additional money flowed into their pockets.

Old Japan with its population predominantly rural—its few cities in the old days being really overgrown country towns—saw the rapid development of great modern cities ranking among the largest in the world. Into these cities, with their factories and their resorts for pleasure and vice, crowded a new population from the villages. Inevitably great slums sprang up, packed quarters where lived the outcasts and dregs of the new industrial order. Here were the breeding places of a

new type of Japanese, with few of the old virtues and many of the old and new vices.

Can you not see the great army of a million nine hundred thousand workers tramping along daily to their work in sixty-two thousand factories and three hundred mines? Among them you see nine hundred thousand women, of whom 158,125 (according to government statistics of 1930), are girls below sixteen. Beside them tramp twenty-two thousand boys, equally young. The working day in industry for all females and for boys under sixteen years of age is ordinarily limited to eleven hours within the period between 5 a.m. and 10 p.m. Until August 31, 1931, however, a twelve-hour day was permissible in spinning and silk-weaving factories that produce for export.

For long, weary hours we can see this army of men and women, boys and girls, toiling over machines, in hot, dust-laden air. When, at last, the siren shrieks to end the toil, they have for recreation little more than the life of the streets, the cheap movie or café, and the centers of vice. The large majority of the young women are herded into dormitories, for their "protection." Here they have frequently but the space of one mat—three by six feet—for each girl, and in extreme cases the workers of one shift arriving exhausted from their toil slip into the beds from which the girls of the next shift have just risen. In such an environment there is much illness, and a high resultant turnover of

workers. The manager of a branch of one of the largest spinning mills in Japan told us recently that the turnover from all causes—in which sickness figured as the most prominent—was fifty per cent a year.⁵ This means that on the average every two years there is a complete change in the workers' personnel, a large proportion being cast out on the scrapheap of society, weakened in body and spirit.

It would be unfair to leave this picture without pointing out the fact that there are not a few companies in Japan which have awakened to the dangers of the situation and are actively striving to improve the conditions of the workers. Behind these efforts lie not only the motive of seeking to check the rising class hatred of the workers, but also the motive of real interest in humanity. Yet, when all of this is counted in, the situation is far from happy, and one is not surprised to learn that there is a growing bitterness among the working class against the employer class.

RETALIATION

It was inevitable that, with the development of the industrial system and the consequent exploitation of labor, as well as with the spread of general education, the workers should gradually draw together and seek to retaliate. Here again the influence of the West is clearly apparent. About 1898 Dr. Ken Katayama returned from the United States to become the first exponent

of socialist ideas in Japan. We would now regard the doctrines of Dr. Katayama as mild indeed, even "old stuff," but in Japan they were met with the most ruthless repression from the authorities. The very word "socialist" was one to be spoken in a low voice. The government kept a strict watch on persons suspected of spreading radical ideas. On one occasion an American professor, sent by the Laura Spellman Rockefeller Foundation for Social Research to study rural life in Japan, was constantly under surveillance by the police, largely because of his connection with something "social."

Police repression, however, usually produces the opposite result from that desired by the repressors. In 1906 Denjiro Kotoku returned to Japan from the United States laden with anarchistic ideas; Japan was aghast when he was taken as the leader of a plot to assassinate the Emperor Meiji! Eleven men and one woman were sent to death, and twelve more conspirators were imprisoned for life, while a great reaction spread over the whole nation against the labor movement. But this could not last in the face of the conditions which existed in industry. At the very time that the workers began to show their resentment at these conditions in any definite way, the World War broke out, bringing to Japan tremendous development in manufactures and rapidly-increasing wealth. In the midst of this prosperity the discontent of the working

class flared forth. While the wealthy were piling up their bank accounts and spending their money in flaunting luxury, the price of rice—the staple food—was rising under the manipulations of traders until living became almost impossible for the working class. Suddenly one day in a fishing village the wives of the fishermen raided the store of a rice merchant. Like a match applied to tinder, the tiny flame started there spread across the country in a series of riots. Police control proved insufficient, and the troops were called out. Well trained, they turned their rifles on their fathers and mothers, brothers and sisters, and only by force of arms were the Rice Riots of 1918 suppressed.

No better evidence could be asked to show that Japan has been rocked to her base by the forces released through the industrialization of a traditionally agricultural country. "The myth of 'national unity' in Japan, so dear to the imaginations of Japanese patriots and impressionable Westerners, was exploded."⁶ The same observer goes on to say that only a month after Japanese troops had started for Siberia, the upheaval came: it was a moment when, according to the Western conception of Japan, the whole population should have been indulging in a nationalistic frenzy. The world then had a momentary glimpse of "the common people of Japan, starved, crushed, and bitterly rebellious, raising their heads, striking the wealthy classes whom they considered immediately responsible for

their misery, and crawling back to their hovels only after bitter and sanguinary struggles with the military forces of the Empire had showed the workers the strength of the government and their own weakness."

Since those days depression, it is true, has brought a truce to the internal strife. On the one hand there is a silent acceptance of hardship on the part of the workers, and, on the other, forward-looking legislation and a dawning social outlook have somewhat relieved the situation. But, deep within the heart of Japan, there is this bitter rift. One of the conspirators on trial for the dastardly assassination of a banker gave as a reason for his deed the fact that the failure to relieve the laboring classes threatened to create in the future a situation wherein the soldiers would again be compelled to fire upon their relatives; and he doubted if the morale of the army could stand that strain. Japan's youth is paying the price of these problems in their under-nourished bodies, their limited opportunities, their unrequited longings. Japan's youth is restless, questioning, searching for a way to adequate life amid the difficulties. To an extent which we of the West can scarcely appreciate, the eyes of Japan's youth are upon us to see if perchance there are any among us who can make a reality of Jesus' teaching, and find a way out of the impasse into which profit and greed have led human society.

GLEAMS OF SUNLIGHT THROUGH THE SMOKE

Yet Japan is not without some gleams of light that pierce the murk of industrialism. Tenko Nishida, a Buddhist, found through bitter experiences and deep thought that a life of non-possession and service brought peace to his soul and joy to those about him.⁷ Shumpei Homma, a Christian, found his heart drawn to the ex-convicts—too often in all countries the victims of the social and industrial order—and in his marble quarry in Yamaguchi accepts them as workers and, toiling side by side with them, refits them, through the contagion of his character, as acceptable members of society. Taichiro Morinaga, most famous of the manufacturers of candy and cakes in Japan, can write of his business: "It is all owing to God that the goods of Morinaga have some credit with the public. As a Christian I am consistent throughout and honest."⁸ So, too, we might point to various mills and business houses where some Christian character has found solutions for the human problems of industry by an actual trial of the principles of Jesus. Undoubtedly the brightest light amid all the murk is the life and character of Toyohiko Kagawa, Japan's most dynamic follower of Jesus Christ. The breadth and versatility of his life defies contraction into a few paragraphs. Every student of Japan should read *Kagawa*, his life story by

Dr. William Axling.⁹ Here, however, we can only glance at him in his relations to the problems of industry.

Toyohiko Kagawa knows from personal experience the bitterness which growing wealth has often brought in Japan. Toyohiko's rich and debauched father took the lad as a baby from the geisha who was his mother and brought him home to be raised by the wife. The sensitive lad's life was tortured by the hatred of his foster-mother and grandmother, as well as by the jeering of his schoolmates. At last, through the friendship of missionaries, there came into his starved soul a vision of the love of God in Christ. Immediately he set himself to be a herald of that love. Cast out of his home, he began studying in a theological school in Kobe, but the slums—those hideous waste-heaps of humanity that industrialism has made—drew him with their needs, and disregarding health, common sense, everything, Kagawa went on his twenty-first birthday to the unspeakable Shinkawa district of Kobe to live with those whom he would save. What could he do to salvage the wrecks of society? He could make God's love real to them in word and act!

His day began with a six-o'clock street meeting at an open place where the people congregated before scattering for the day. This is a typical scene. A tubercular cough has its clutch on him. Yet he stands in a driving rain until drenched, and cries: "God is love! I will proclaim this until I fall. God is love! I do not mean that the unseen God is love. Where love is, there is God!" Then he falls exhausted

to the ground, and rough but sympathetic hands carry him to his hut.

In peril of his life through disease and ruffians, sharing his bed with helpless creatures who were sick and vermin-infested, he taught and lived the love of God, and studied the problem of poverty. In a few years we find him beginning to work for a reform of industry; he is leading the strike of the Kawasaki dockyard workers. At five in the morning he is preaching to them. Cast into prison under laws which forbade labor unions he suffered there for his faith and pondered the problem of poverty. The labor movement he had helped to organize went on past him into a type of radicalism of which he would not approve. He remained a Christian, loving both worker and employer. His facile pen and his burning soul poured out the tales of the underprivileged in stories that gripped the hearts of the people. His books sold in editions of hundreds of thousands, and brought substantial funds for his relief work.

The terrible earthquake of 1923, which leveled Tokyo and Yokohama, gave him his great opportunity. Now the government, which had previously imprisoned Kagawa, called him to aid in solving the problems of relief and reconstruction. Refusing pay, he gave his services. Under his leadership the six greatest cities of the Empire are already well on the way to wiping out their loathsome slums and replacing them with de-

cent places for the poor to live in. Largely through his influence labor laws have been changed, and working conditions improved. Political and social leaders are recognizing the value of his thought and his program of action. While these lines were being written, at the invitation of the mayor, he was lecturing in Nagasaki on social improvement. So he is tirelessly at his task, drawing together salaried men, laborers, farmers, into great cooperative groups in which they may demonstrate the new relationships that come among men when they let the love of God express itself in their daily lives.

There Kagawa stands, ahead of all others in Japan in his practical Christian thinking, a world prophet of God, because he is a humble, dynamic follower of Jesus Christ. Kagawa, himself the product of his country's social agony, is one of God's gifts of love, through Japan, towards the creation of a new world where brotherly love shall prevail.

CHAPTER THREE

“Examination Hells”

THE late shadows of a July night in 1864 had fallen over the town of Hakodate, in northern Japan. The shogun's guard was pacing along the waterfront. Although treaties with foreign lands had been signed, the penalty was still death for any Japanese who left his country without permission. That night a strict watch must be kept, for an American sailing ship, the *Berlin*, lay at anchor in the harbor.

Through a narrow street two young samurai, distinguishable by their *chommage* style of hair-dressing, were stealthily making their way towards the docks. As they discerned the figure of the guard, one of them retreated into the shadows while the other, a young official about the port, stepped forward and saluted him, saying that he was going out in a small boat to fish. The guard nodded assent and passed on. The official gave a swift signal to his companion and the two men scurried out to the boat. One of them threw himself down in the bottom to be covered with matting. The guard, looking back from a distance, saw only the figure of the young official pushing off from the shore and resumed his march. In a few minutes the tiny craft

was alongside the *Berlin* and Joseph Hardy Niishima,* as he later came to be known, was safely hidden in Captain Savory's cabin. The next morning the government officers assigned to search outgoing ships failed to find him. The *Berlin* sailed out of Hakodate harbor and Niishima's great adventure was on.¹

The hero of this reckless flight, christened Shimata Niishima, was one of the many restless youths to be found in Japan about the time that the great Tokugawa shogunate was drawing towards its downfall. Born in the residence of one of the lesser daimyo, Niishima's eager mind had early marked him as a scholar, and he was made the teacher of penmanship in the feudal household. He shared with many of the youth of his day a growing resentment against the strict government which suppressed as far as possible the Western science and knowledge that was filtering into Japan. In secret, they read translations of Dutch books on medicine, geography and other subjects, and longed for the freedom to enjoy more.

One day, while recuperating from an attack of measles at the home of a friend, Niishima found secreted there a Chinese translation of the foreign book most hated in Japan—the Christian Bible. Eagerly he grasped this opportunity to read it, the more because it was sternly forbidden.

* Niishima's name has sometimes been spelled "Neesima" in American versions of his story. With this explanation, we retain the form which follows the standard method of transliteration.

"I lend it from him," he wrote later when he was beginning to learn English, "and read it at night because I am afraid the savage country's laws which, if I read Bible, government will cross [i.e. crucify] whole my family."

Weak eyes and headaches were forgotten in the thrill of this opportunity; we can see the young man reading on by the light of the *andon*, or oil taper, through those first amazing chapters of *Genesis*. "In the beginning God created the heavens and the earth." A flood of new light broke in upon the young samurai's mind.

"Then I put down the book and look around me saying: Who made me? My parents? No, God. Who made my table? A carpenter? No, God!"

And from that moment, careless of danger or death, Niishima set himself to bring to Japan that new light showing the meaning of the world and of life. The stealthy flight from Hakodate was the first step in his life adventure.

When the brig *Berlin* reached Shanghai with Niishima on board, orders were awaiting Captain Savory to return to Japan for a cargo at Nagasaki. Realizing the danger for Niishima, the captain arranged with Captain Horace Taylor of the *Wild Rover*, out of Boston, to take over his Japanese passenger. When Niishima went aboard the *Wild Rover*, Captain Taylor asked, "What is your given name?"

"My name Shimata," replied the young samurai.

"That's too hard for me," replied the captain, "I'll call you Joe." That was the first step in the process by which the young adventurer received a new name.

A few weeks later, when the *Wild Rover* lay in Saigon harbor, Niishima went to Captain Taylor and made a strange request, namely, that the captain should buy his sword—"the soul of the samurai"—for eight dollars. The captain agreed, and with the money Niishima went ashore, under the guidance of the Chinese cook, and bought himself a copy of the Bible in Chinese.

The slow months of sailing across the South Pacific and around the Horn were spent on two tasks which were indeed difficult for a samurai—learning English and learning to work with his hands. But many long and satisfying hours were spent over the Bible, which was giving him a new and deeper understanding of life. When the ship finally reached Boston, in 1865, her owner, the Hon. Alpheus Hardy, and Mrs. Hardy took such an interest in the alert-minded runaway that they took him into their home and finally adopted him legally. And thus he became Joseph Hardy Niishima. After passing through the public schools, he entered Andover Theological Seminary, for the conviction had come to him that he could best become a light-bearer to his beloved Japan as a minister of Christ. Steadily he followed the gleam.

DEEP CALLETH UNTO DEEP

Meanwhile, events were taking place on the other side of the world, into which the career of the adventurous young samurai was to fit as though part of a prearranged plan. We have seen how the demonstration of force by Britain's navy against the capital of Satsuma had changed Shimazu, the daimyo, from Japan's arch Barbarian-Expeller into his country's leader in seeking Western education. With the restoration of the Emperor in 1868, the young men of Satsuma and Choshu stood forth as the statesmen of new Japan, and the need for an educational system became one of the burning questions of the day. Just at this moment a wise missionary, Guido Verbeck, who had come from America in 1859, dropped one of those quiet suggestions which make history. "Before starting a school system, send an embassy abroad to study the systems in different lands, and select the best for Japan." As a result of that suggestion Prince Iwakura started for the United States and Europe in 1871, with a group of men whose names were to be among those of the prominent statesmen of Japan for the next twenty-five years. With them went five Japanese girls carefully chosen to receive Western training. Two fell by the way through ill-health, but the names of the other three,—Princess Oyama, wife of the famous Field Marshal, Madame Uriyu, wife of the Christian Admiral, and Miss Ume

Tsuda, founder and leader of one of Japan's most famous colleges for girls,—are known to every student of Japan, and their careers have fully justified the confidence their government placed in them.

Word regarding Niishima's experience and progress in education had come to Prince Iwakura, and when the embassy reached Washington the student was summoned from Andover Theological Seminary to meet its members. Niishima's letters show that he went with great reluctance, determined to let nothing interfere with his freedom as a Christian. When he appeared before the prince, therefore, he took a most independent and un-Japanese attitude, refusing even to bow low as the others did. It is to the credit of Prince Iwakura that he saw through the impoliteness of the young man to the real worth of his character, and made him a trusted member of the embassy, with perfect freedom in matters of religion. Niishima's particular task was to write a paper on "Universal Education in Japan," and this was so well done that "it was taken as the basis of the report which the embassy made on education and which was afterwards modified and introduced into Japan, and is the foundation of the system of education in the empire today."² The modification to date has been very complete, but Niishima's story explains why the school system of the Bay State became the first model for Japan's public schools.

The Iwakura embassy returned to Japan in 1872,

but Niishima remained in the United States to complete his preparation and return a few years later. He became the first Protestant to preach the Christian message in the interior of Japan, and played an even greater part in the development of Japan's education by founding the Doshisha, in Kyoto, one of the first Christian schools and later the first Christian university in Japan. But that, as Kipling would say, is another story.

THE ROMANCE OF CREATION

The story of the creation of the Japanese educational system in those years following the Iwakura embassy gives one a feeling similar to that experienced on reading the majestic words in the first chapter of *Genesis*, "Let there be light." It is true that there had been some schools founded by the daimyo for the education of the samurai, some of them of such worth that they have continued to this day. But there was nothing which, by the greatest stretch of imagination, could be called a system of universal education. There were only many eager youths, like Niishima, thirsting for new knowledge, literally demanding it. And there was a group of young leaders, filled with faith in what Japan could do, who set about the task of building a school system for thirty-three million people. It was to be a system built on little-known Western models,

teaching strange Western sciences through teachers as yet untrained. The colossal daring—one might almost say the conceit—of the undertaking is staggering. Yet it must be done, said the leaders, if our country is to look the world in the eyes unafraid and unashamed, and so it can be done. *Possunt quia posse videntur!* They can because they think they can!

Today we are only sixty years removed from the beginning of that gigantic task. The grandchildren of those ambassadors and their generation are the leaders of today. Already Japanese engineers have demonstrated their ability at throwing great bridges across treacherous rivers, building and running efficient railroads, and navigating the ocean. Her medical men have contributed to the advance of their profession, and only recently the world mourned the martyr's death of Dr. Hideyo Noguchi, of the Rockefeller Institute, who gave his life in Africa in the fight to conquer the germ of yellow fever. In history Dr. Asakawa at Yale, in religion Dr. Masaharu Anesaki of Tokyo Imperial University, in international affairs Dr. Inazo Nitobe—whose distinguished career has just ended—are outstanding representatives of an immense group of Japanese scholars. And behind these able men there is a system of education which begins in the kindergarten, gives primary education to ten million children, continues through high schools and colleges, technical and

professional schools, and finds its climax in seven great imperial universities and many supplementary private institutions—all this achieved in sixty years.³

The basis of the system is in the primary schools, which provide six years of compulsory education (from six to twelve years of age), and two years more of optional education. These schools are literally scattered from one end of Japan to the other, as a personal experience will illustrate. A party of us were on a small coasting steamer visiting the little islands which form a chain between Kyushu and the Liu Chiu group to the south. The county superintendent of education was a fellow passenger, and we were stopping at every island where a primary school existed. To our amazement the boat slowed down at an island called Takara, or Treasure, which, with its tinier companion Ko-Dakara, or Little Treasure, seemed to be scarcely more than rocks jutting out of the blue Pacific.

"Surely you do not have a school here?" we asked the inspector.

"Oh, yes," was his reply, "there is a school here for the two islands."

"But how many inhabitants are there?"

"On Ko-Dakara there are three or four families; on Takara several. Those from Ko-Dakara have to row across every day. On stormy days"—this apologetically—"they cannot attend, of course."

Thus the primary school reaches out to the ends of the Empire, the school house being often the most prominent building in the country village; and attendance during the six years of compulsory training is very well enforced. This fact will be very apparent to you in almost any city or town if you will walk through the streets between seven-thirty and eight o'clock in the morning. You will meet crowds of students. Here are the kindergarteners in clattering wooden clogs and clean white aprons. Primary school children, only a little larger, march along, the boys with school caps sometimes covering their ears and with knapsacks full of books on their backs. The "high schoolers" can be picked out by their uniforms, the boys in short jacket and trousers, the girls in middies and skirts. They hurry gaily along in groups, girls with girls, boys with boys. The university students more often come singly, serious of mien, clad in their black uniforms and mortar-board caps. But all give the impression that young Japan is studying. Statistics show that of the almost ten million school children between the ages of six and twelve, when schooling is compulsory, at least ninety-nine per cent are actually attending school. Allow even a generous margin for errors in statistics, and you still have abundant proof that "Universal Education for Japan," about which Niishima first wrote, is unusually well carried out.

WHAT THE SCHOOLS HAVE ACHIEVED

Of course this universal education produces a high degree of literacy and explains another of Japan's interesting sights. Pass a book or magazine store at almost any time of the day and you will find in it a crowd of people "stealing a read," while other groups will be lined up before the bulletin boards of the newspaper offices, where each new edition of the paper is posted up. The Japanese government, strong on statistics, reports the publication of over 23,000 new books in 1931, and 10,666 magazines and newspapers. As two of the great dailies have circulations of over a million and a half each, it is easy to understand that the Japanese are one of the best-read peoples in the world, keeping in touch with world events in a remarkable way. Go down the street of a Japanese city in early October, and you will probably hear the newsboys calling the results of the World Series in America; while every event in the Western world, from a sermon on divorce by some famous preacher to the lynching of a Negro, is immediately reported in Japan.

Literacy is not the only happy result of the educational system. Public schools have been an effective means of breaking down class distinctions. When it comes time for the students to scrub the classroom floors after school, the son of the rich man works side by side with the son of the poor man. Athletics—base-

ball, basketball, tennis, track, and rugby football, have played a great part in developing real friendship among students of all social ranks. It is a healthy sign that the greatest crowds in Japan are those which gather for the various athletic contests.

Another privilege you would surely enjoy, if you were a student in Japan, is the annual educational excursions. Small monthly payments by each student, supplemented by school funds, make these possible. On a lovely May or October day the whole class starts off, under the guidance of teachers, to visit some of Japan's famous places. For the lower primary grades it may be only a day's trip. High school groups are off for a week or more at a time. University students make longer trips, visiting the extremes of the Empire, or even Manchukuo and China. This travel gives first-hand knowledge and experience. Days spent together roughing it on trains or boats, or in low-priced hotels, break down class distinctions and promote a fine democracy. Thus the unified school system has brought about contacts between the remote places and the great city centers, replaced local variations in dialect with the language of Tokyo, and so increased the vital unity of the far-flung Island Empire.

DIFFICULT PROBLEMS OF EDUCATION

In sixty years the Japanese school system has expanded until it now includes forty-seven thousand

schools with more than twelve and a half million students.⁴ It is hardly to be expected that such a tremendous development could take place without bringing with it some grave problems.

I have a picture in my mind of a little Japanese lad of twelve—Taro, we may call him—sitting with his legs bent under him on the mats, before his twelve-inch table. Beyond him are the open *shoji*, or sliding paper-covered doors through which we can look out into a lovely Japanese garden ablaze with azaleas. But Taro is not seeing the beauty, nor does he even have the energy to turn and look when anyone enters the room. With his towel-wrapped head supported on his hands, he is saying over and over to himself in a dull voice the words on the printed page before him. For weeks he has been kept after school to receive extra tutoring, while his nights have been spent in cramming for the middle school examinations only two weeks off. Soon he will leave home for some nearby city, there to hurry from a lonely boarding-house room to school after school, taking the entrance examinations. All this is suffered with the hope that somewhere, somehow, he may pass, return home in honor and not in shame, and thus gain the coveted privilege of an education which will lift him above the laboring class. Is it any wonder that the Japanese have dubbed this system the "examination hells"?

For Taro's sister Umeko—Miss Plum—the competi-

tion may not be quite so severe, but "among the bourgeois class a school diploma has become an almost indispensable requisite of an advantageous marriage."⁵ Marriage is the prospect, or fate, of almost all Japanese girls. For the tiny but growing group that are passing on into college and even into some of the universities, high school is a necessary preliminary; so the pressure of competitive examinations for girls is growing rather than decreasing.

Not lack of brains, but the absolute inadequacy of the high school system in providing for the numbers of students who desire to enter, dooms at least two out of three to bitter disappointment, which is no less keen for Umeko than for Taro himself. It is not unusual to read in the daily papers of some twelve-year-old who, failing to pass the high school entrance examinations, has decided that life is not worth living and has left it by the way of suicide. The spirit of the samurai, who could not suffer defeat and live, plus the fatalism taught by Buddhism, has done its work!

The Department of Education has endeavored in recent years to eliminate these "examination hells," especially by diverting students from the regular literary courses to technical courses in farming, mechanics, business, sewing and the like, which give more immediate training for practical life. But the appeal of the "white collar" life is as strong in Japan as in any other land, and, in addition, every Japanese youth seems to

harbor the ambition of becoming a great scholar; so the "examination hells" still have their victims.

After the high school grades, the competition is even more severe. For entrance to most colleges only one in four of the applicants can hope to be successful, and for some the ratio is as low as one in ten. Even with the help of a large number of private schools, some of them Christian schools, the Japanese government is not able to meet the demand of youth for a chance to study. Perhaps if Japan could feel as safe in the world as she did for a year or two after the Washington Arms Conference of 1921, and before Great Britain began projecting a great naval base at Singapore, she might divert part of her large military expenditure of \$275,500,000 (1930) to supplement the pitiful \$60,500,000 spent on education. As one watches the tragedies among the youth who find the doors of education slammed shut in their faces, one wonders if Jesus will not turn to those of us who do not battle against international fears and jealousies and cry out: "In as much as ye did it not unto one of the least of these my brethren, ye did it not to me."

The disappointments of Japanese students are not limited to those involving denial of admission to a school. Those who are admitted and who make good records may find after toiling their way through the system that, like many of their fellow-graduates in the Americas, society has no place for their services; suffi-

cient jobs requiring highly educated men seem not to be available. We have found university graduates serving in all sorts of lowly positions, such as a bottom-grade policeman on about \$17.00 a month. This situation has produced restlessness and resentment among these young intellectuals and accounts in part for the fact that in every drive to round up communists the police net catches in a surprisingly large proportion representatives of the educated young people of the Empire. Nor, as long as the economic problem exists, does the attempt of the government to "regulate" teaching and thinking promise to improve the situation very much.

Here is a good place to ask what the Christian movement in Japan has done to aid in Japan's educational problems. In the early stages of the growing system, the schools founded by missionaries often served as models and inspiration for the Japanese educators, and several Christian missionaries have received decorations from the Emperor in recognition of their services. If you judge the Christian mission schools today merely from the standpoint of the opportunities which they give for high school education, their contribution is not small. Although the seventeen boys' high schools (middle schools) and thirty-eight girls' schools (girls' higher schools) were compelled to turn away from one third to three quarters of the new applicants in 1929-1930, they still gave a chance for a high school education to more than ten thousand boys and thirteen

thousand girls. If that chance were for nothing more than the type of education given by the government schools, it would be a tremendous help to the young people of Japan.

In a land like Japan, where everything is regulated, any variation in the educational scheme, for example, is difficult, and yet Christian schools have been trying enlightened educational experiments. We shall close this chapter with the account of a Japanese-supported Christian school and its splendid program, but here let us turn to a mission school for an example of progress. The Happy Hill Girls' School in Fukuoka has devised a successful way to eliminate "examination hells." Students are admitted for the new year before the regular round of girls' school examinations begin. Primary school records and intelligence tests are the basis of admission, but a significant condition is added. Only the girls are enrolled whose parents will first give a written pledge that if their daughter is admitted to the Happy Hill School, they will not send her through "examination hell" in the hope of entering her in a government school. Despite the natural prestige of the government schools, with their more ample finances, the experiment proved immediately successful, both in the number of girls entering and in the quality of the homes from which they came. It has further been justified by the number of younger sisters who have fol-

lowed their *ne-e-san*, or older sister, into the Happy Hill Girls' School.

The Christian people of Europe and America who have founded and supported schools of this type in Japan have thus contributed greatly to the development of Japan's universal education, and have helped to produce a world understanding and sympathy which is one of the major values of the missionary movement.

ROBOTS OR MEN?

The question of "regulating" teaching and thought brings us into another of the great problems which have arisen with the development of education in Japan. Briefly the question is, Shall the ideal of the educational system be the production of thinking men and women or of educated robots, human machines?

In the early years of the educational system we would expect to find much of the teaching mechanical and dogmatic. We have only to imagine what would be the situation in the United States if its President should suddenly decide that the Bantu culture of Africa was higher than ours and issue sweeping orders that the Bantu language, Bantu history, geography, literature and science be taught at once. A few teachers would be given a smattering of the new knowledge. This they would transmit to their pupils in a thoroughly dogmatic way which would make normal boys and girls writhe.

The Bantu ancestors would also writhe in their graves at the "Bantu" teaching that went on! Of course the habit of living by rules, with no reasons given, had been so instilled into the Japanese people through two and a half centuries of Tokugawa control that when "Western" teaching was decreed they probably endured the machine-like process to which they were submitted with less protest than would the younger generation in Canada and the United States.

There was in the background a deeper reason for the rigid control of education than the mere fact that a new system was being introduced. This becomes clear as we note the fact that there is possibly more dogmatism in teaching today than there was sixty years back. We cannot remind ourselves too often that Japan felt a great need of complete unity in facing the world if she expected to win a place of safety and respect. To the encircling nations she must show no opening, no single weak spot, where a wedge of division and dissension might be inserted. Japan's youth must be trained in one, clear, national system and tradition. The Emperor and the government must be respected and obeyed without thought or question. The stress of the times seemed to demand it.

But the youth of Japan, like youth everywhere, wanted to read and think and say what they liked, regardless of where it led them. They found all control irksome; often a stimulus to thinking the more rad-

ically and feeling the more bitterly. Niishima expressed their feelings in his complaint against the repression of study by the Tokugawa government; "But the government's laws neglected all my thoughts, and I cried out myself, Why government? Why not let us be free? Why let us be as a bird in a cage or a rat in a bag?" The individual desire for freedom and the nation's need of unity were clashing.

As we of the West look at this situation, we need to realize that Japan's young people came into this wealth of new learning out of a very different background from that which we have enjoyed. Our Christian culture has made the individual and his welfare our standard of values. We have thought of government, of the family, of all our social structures as being "of the people, by the people and for the people." This heritage has made freedom of thought fairly safe for us, for our Christian background has gone far towards giving each of us an inner social ideal by which to control our personal freedom. We have seen, too, that in the case of Niishima, his first reaction of rebellion—"the government's laws neglected all my thoughts. . . . Why government?"—was finally submerged in the great sense of a life purpose which came to him through his study of the Bible. He became a safe man to be free.

But the old religions of Japan gave to her young people no such ideals of the value of the individual. Without these ideals to guide and control them in their

use of the new learning they were drinking it in eagerly, with the result that what they got from it was principally its emphasis on freedom. And in all too many cases this meant merely the gratification of selfish desire or whim. The new learning brought ideas of liberation from governments or social systems that were arbitrary and to which the individual was forever being sacrificed (as we shall see in Chapter V); but it brought no new and high Christian standard of society to replace the old system which it was displacing. Here lay a real danger.

Very early in the development of the new educational system, this danger to the youth of Japan became apparent. As Dr. Nitobe has expressed it—"The youths, as their barks slipped from their moorings, were fast heading into breakers. They were in moral jeopardy. There were not lacking indications of youthful minds entertaining radical ideas subversive of time-honored institutions."⁶ So in 1890 the great Meiji Emperor issued a Rescript on Education, which set down in beautiful phrase, and with all the authority of the Imperial Throne, the principles of education in Japan. This document is now read at every formal gathering in Japanese schools. The very scroll on which it is written is treated with utmost reverence, and as the sacred words are intoned in sonorous accents, teachers and pupils are expected to stand with heads bowed, as if in reverent prayer. The purpose of the Rescript

was the "establishing of the principle of the nation's sovereignty on a firm basis," which, as Dr. Nitobe makes clear, is really the teaching of Japanese nationalism as a bond to ensure the unity of the Island Empire. Since the issuance of the Rescript in 1890, the emphasis on nationalism has steadily grown until it has become nearly an obsession in the recent years of military ascendancy. To this end the educational system from the youngest grades up is being utilized, for the leaders of the nation believe that thus only—by absolute control of thought and teaching—can the unity of Japan, and hence her safety, be assured.

But all is not serene. When, on May 15, 1932, a group of young army and navy officers, assisted by a civilian group, assassinated the Prime Minister, Mr. Tsuyoshi Inukai, and tried to bring about a military coup d'état, the whole Japanese nation was startled, and the world amazed at the boldness of the attack. After being raised to the status of martyr-heroes by the public, which sent petitions in their behalf to the government urging clemency, the murderers received light sentences. However, the affair has its wide ramifications in the political, social, industrial and even the international areas of Japan's life. And a wise observer, the editor of *The Japan Advertiser*, has pointed out that such robot methods of education, as have seemed to Japan's leaders to be necessary, may lead in turn to such acts of prejudice and passion as made up this

famous incident. It may well be that the control of thought, which is being used as a remedy for free thinking, is in itself a disease more destructive to the life of Japan than the one it is intended to cure.

That the exponents of thought control, under "the robot system of education," do not have the field to themselves was startlingly demonstrated in what has, during 1933, gone into history as the Takikawa incident. Professor Takikawa was a lecturer in criminology in the law department of the Kyoto Imperial University. The manuscript of his book *A Reader on Criminal Law* came under the ban of the censor because he says, "Crime, like poverty, disease, unemployment and prostitution, is the result of defects in society."⁷ The Minister of Education, Mr. Hatoyama, not satisfied with suppressing the book, ordered the dismissal of the professor and carried his point even in the face of the refusal of the university authorities to do so. This drastic action brought about the resignation of the law faculty of the Kyoto University, the resignation of all the students of that department, and a sympathetic strike of students in the Tokyo Imperial University which ended in a clash with the police, involving broken heads on both sides.

In such a dilemma, the Japanese youth stands confused. Shall he support the nationalism and thought control which appear to offer a way of safety in the situation in which Japan finds herself? Or shall he

stand for freedom of thought and inquiry, risking the danger of dividing his nation, and be counted an enemy, a dangerous radical?

It is really a testimony to the value of the Christian mission schools in Japan that, in these days of intense national feeling the world around, some ultra-conservatives in Japan look upon these schools with suspicion. This is because they stand for that emphasis upon the value of the individual, and that rich development of personality which is characteristic of the teachings of Jesus.

TRAINED MINDS OR TRAINED PERSONALITIES?

There is still another storm center in Japanese educational life which is of special concern to us as we study the spread of Christian influence in Japan. This revolves around the whole set of problems that have arisen because religious education has been omitted from the Japanese government system.

It is reported on good authority that during the discussions which preceded the issuance of the first laws governing education in 1872, it was seriously proposed, by some of Japan's young statesmen who had been with the Iwakura embassy, that Christianity be made the religion of Japan and taught in the schools. This proposal was rejected, and the question of which religion—Shinto, Buddhism, Confucianism or Christianity—should be officially adopted was neatly avoided by rul-

ing all religious teaching out of the government educational system. Private schools have been permitted to give religious teaching, but they have thereby lost some privileges accorded to the regular government schools.

Sixty years have gone by since the establishment of a religionless school system, and the change in the attitude of Japanese educators is significant indeed. Let us state the change in the words of Dr. Inazo Nitobe: "Only lately have the authorities come to realize that religion in some form or another must be included in the plan of general instruction. Purely secular education has been found wanting. It is a confirmation of what we have said before, that character building has been neglected in our modern pedagogical system."⁸

Of course this does not mean that the educators of Japan would consider introducing religion into the public school curriculum; that would be moving against the educational tide. It does mean, however, that a great gap in education in Japan is being realized. We shall see in Chapter VI that religious education is almost entirely lacking in the modern home life of Japan. A few Buddhist temples are carrying on Sunday schools, but the work is unorganized and the results consequently meager. Shinto offers no religious training, unless strong nationalistic training which is given under the name of Shinto is regarded as religious; officially it is declared to be non-religious. A generous esti-

mate would allow a half million children in Christian Sunday schools, as against ten million boys and girls in primary schools. Speaking broadly, religious education has been lacking in Japan's educational system, and the failure of this training of heart and conscience has come to be very apparent.

This failure becomes evident in following for a time the famous "third page," the "scandal page" of the Japanese newspaper; or by consulting with any school administrator; or by studying the records of political life for the past few years. From such sources come reports that underscore the words we have quoted from Dr. Nitobe. An enlightened mind without an enlightened conscience and soul may become a grave menace to society.

As such a condition has become more and more apparent with the passing of the years, the educators of Japan have been increasingly eager to secure religious teaching in their schools, often under the pseudonym of "culture talks," and have opened the way for, even invited, religious workers to address the student bodies.

At this point is to be found the peculiar task of the Christian schools. The boys and girls from these institutions carry with them not only a knowledge of geography, chemistry, and history; they have received this knowledge from the standpoint of the Christian view of life and the world. For fifty or sixty years the graduates of these schools have been going out. They

can be found everywhere—in business, in official life, at the heads of schools, even within the Imperial Court circles. Their personalities and their achievements have brought to the Christian schools a reputation for the building of character which often induces non-Christian parents to choose these Christian schools for their children, rather than the government-supported institutions. To give to Japan men and women of high character and a trained mind, is the worthiest contribution of the Christian schools.

BUILDING A NEW JAPAN

Let us look for a moment at one of these schools which is helping to solve the critical problems which Japan's educators face. The Jiyu Gakuen, or School of Liberty, is not a mission school with Western support, but it is nevertheless one of the products of the Christian movement in the life of Japan. This makes it an even happier illustration of the kind of contribution that flows from Christian missionary effort.

The founder of the School of Liberty, Mrs. Motoko Hani, had been for many years the editor of the *Woman's Companion*, the finest and most influential magazine for the home published in Japan. Through this magazine groups have been built up all over the empire for the improvement of home life and child education. In 1921, when Mrs. Hani with her husband, a newspaper man, faced the problem of the high school

education of their own daughters, they founded the School of Liberty to express the ideas they cherished.

Regarding each individual as an independent soul and yet a part of the greater organism of society, Mrs. Hani set as her aim the training of each girl for useful service in society, in the highest and broadest understanding of that term. Narrow nationalism or class hatred find no place in her thought.

"Each individual, adult or child," she says, "is endowed with an independent personality. People form families or communities, large or small, with mutual respect and assistance. And they further extend their communities into the world society, which they invariably support and try to improve. This, in my opinion, is a true and genuine image of society."⁹

Twenty-six girls enrolled at the opening of the school in 1921. They divided themselves into "families" of five each to live together in mutual help and development. There were no teachers in the commonly-accepted sense of that term. The adults associated with Mrs. Hani were leaders with whom the girls explored history, the sciences, sociology and the other subjects with a view to understanding life's deepest meaning and purpose.

From the beginning the girls on their own initiative took over the cooking and household work of the school. They came from wealthy homes and paid a generous sum for their tuition and board, but felt they

could be true to their ideals only by being as nearly independent and self-supporting as possible. Then, within and without the school, they sought to express their ideal of a better society. The great earthquake of 1923 opened wide the doors of service to these girls, and they went out to aid and comfort. The members of the first graduating class continued their service together by founding and running a cooperative society; the next class developed a social settlement in a rural village, which they still maintain. In the meantime, the horizon of the students has been steadily extended and the forming of new friendships in foreign lands has begun. These girls, and the boys from the boys' schools recently founded by Mrs. Hani, may well supply for Japan that which the graduates of the government system of education, though far greater in number, have been unable to find.

Mrs. Hani has kept foremost the idea that education is not merely the receiving of knowledge but a preparation for living and doing in the present-day world. Behind her work there lies a master motive, the secret of her power. "Why does free education sometimes fail?" she asked in an address at Nice, France.

Why is liberalism looked upon with contempt? Because liberalism itself would be an empty theory, without any life, if it were not based upon the guidance and power of the Almighty. . . . I am a woman who believes in Jesus Christ as our Savior. . . . But my faith cannot be made the faith

of our school. If my faith were imposed upon the students, it would mean cramming. The cramming of religion is more harmful than the cramming of academic studies. . . . The first thing I told the girls and their parents was, 'There is no instructor in the Jiyu Gakuen.' Both teachers and pupils are to respect each other and must learn the merits of each other. There is, however, one established teacher for us, and he is Jesus Christ, though most of us may not realize it.

Thus, upon the Great Foundation, is being built a new Japan.

CHAPTER FOUR

Crucifying the Farmer

WHEN Masanobu Hotta succeeded to the feudal holdings of his beloved father, in the days of the third shogun of the Tokugawa family (1623-1651), the one hundred and thirty-six villages that furnished the living were prosperous and happy. But Masanobu was a man of a different stripe from his ancestors, and his great demand was money and more money. No sooner had he come to live in the ancestral castle of Sakura, with its white walls and broad moats filled with lotus flowers, than he imposed new taxes in all the province of Kaga—taxes such as had never been heard of before. For, in addition to the usual rice levies and land rentals, charges were imposed upon farming tools, household utensils, and even—impious deed!—upon the shrines and temples.

Though crushed by these additional taxes, the patient farmers sought in every way to meet them. They ate less, they wore their miserable garments to tatters, they even sold their daughters into shameful slavery. Yet this was not enough; so month after month and year after year they prayed the young lord for mercy and remonstrated against the injustice. But their only

reward was to have their pleas insolently rejected by underlings and the doors of the castle slammed in their faces. At last, the headmen of the village met in conference. Plan after plan was suggested for meeting the situation, and after discussion rejected as hopeless. Then arose Sogoro, whose family name was Sakura, headman of the large village of Iwahashi; and when he would speak all fell silent, for Sogoro's wisdom and cleverness were known far and wide. And thus he spoke:

"So our petition, which we gave in after such pains, has been rejected after all! With what face can we return to our villages after such a disgrace? I, for one, do not propose to waste my labor for nothing; accordingly I shall bide my time until some day when the shogun shall go forth from his castle; lying in wait for him by the roadside, I shall make known our grievances to him, who is lord over our lord. This is our last chance."¹

This declaration of Sogoro's was received in breathless silence, for every farmer there knew that Sogoro was offering his life for the people. No commoner might present his petition directly to the shogun. His life would pay for the forbidden deed. In silence, then, they departed to their homes, while Sogoro went to Yedo to try his fate.

On the twentieth day of the twelfth month the shogun, Prince Iyemitsu, guarded by many samurai, went

forth to pay his respects at the tomb of his ancestor. As the stately procession passed over a rainbow bridge Sogoro sprang out, and, by means of a long bamboo, thrust the written petition of the villagers into the Prince's litter, crying out: "I wish humbly to present a petition to His Highness in person." Great was the furor, and the farmer was roughly seized, bound and dragged away to prison. Prince Iyemitsu, after reading the petition, ordered an investigation, and the cruel taxes imposed on the one hundred and thirty-six villages were remitted, while Masanobu was reduced in rank because of his tyrannous administration. But, for the crime of presenting the petition directly to the ruler, Sogoro Sakura and his wife were condemned first to witness the beheading of their three sons and then they themselves were bound to crosses on which they died in horrible torture. It is said that they died blessing the shogun who had relieved the plight of the villages, and cursing the lord whose greed had brought this sad fate upon them. Nor did their hatred end with their deaths, if we may trust the traditions. Very soon the wife of Lord Hotta fell ill, and was tortured to her grave by horrible visions. Hotta himself suffered unspeakable torments, seeing the crucified forms hovering nightly about his pillow, until at last, truly repenting, he built a shrine to the souls of Sogoro and his family. Then only did their spirits, and his, find peace.

This tale, told to Japanese children much as Mother

Goose stories are told to children of the West, comes out of old Japan, but it might easily become a parable on the farmer of today, who has been made the victim of modernization and the industrial progress of the nation. If any of the Island Kingdom are deserving of our understanding sympathy, they are the rural young people to whom modern life has brought few privileges and many more burdens.

POSITION BUT NOT PRIVILEGE

In the Tokugawa days, as we are often reminded, the farmer was ranked in the social scale next to the samurai and only two steps below the nobility. But if we had been farmers in those days we should have found ourselves to be practically slaves bound to the soil. Even though we owned the land, we could not leave it. Nor could we stop farming. We could not escape the oppressions of the feudal lord, however much he demanded in taxes or in forced labor. We should have found that the taxes were usually large enough to eat up all our surplus. In addition, we might have been forced to pay rental for the land.

Thus the farmer's lot was utterly miserable. "Even in normal times the peasants did not have enough to live on," says one authority. "They ate the cheaper grains and potatoes, and very seldom tasted the rice they produced, for it was taken away as tax, and the little that was left had to be sold for money. The suf-

fering in famine years was indescribable. . . . Multitudes died of hunger." Another writer states that in the first ten years of the nineteenth century the rural population decreased by 1,400,000 through poverty and misery!²

Yet it was because the Japanese farmer was willing to show his loyalty in unremitting toil that old Japan could exist at all. One wonders why the Japanese historians do not choose the farmer of Japan as an example of the true patriot, rather than some fighter or statesman whose loyalty was more highly rewarded.

THE FARMER'S LOT TODAY

But how much better off is the farmer in modern Japan? Certainly he works as hard as his ancestors in the Tokugawa times. The pressure of population, of which we spoke in Chapter II, demands that every tiny bit of land, even far up the mountain sides, shall be put to use. Miriam Beard has thus described the working of the land:

Except in the frigid north, Japanese cultivatable land has been worked with such intensity as we hardly see in the famous vineyard regions of southern Europe. Its wildernesses are trimmed and its deep forests combed for every twig and cone. High volcanic hills are ingeniously hollowed and mounded for water paddies until they flash light as from a thousand facets; and in autumn they are studded with drying racks on which the rice straw hangs in bundles, each as neatly tied as a Christmas package.³

To this Dr. Moulton adds his experience:

In an automobile trip of more than a hundred miles, the writer could discover only about three square yards of unutilized space; everywhere crops of garden truck were growing at the very edges of the highway.⁴

The utilization of all these tiny patches of land makes machinery of little use. Only human toil, with some aid from the ox or horse, can meet the situation. So the youth of the farm and their elders are up with the dawn. All day long they are toiling and bending "to nurse each individual stalk" as one observer expressed it. Boys and girls coming home from the primary schools go right into the fields during the busy times; no time for play or fun. At last, when it is too dark to see, you find the farmer families trudging home to supper. Thus are they bound, young and old, to the treadmill of toil which is the lot of the Japanese farmer.

Imagine yourself a farmer or farmerette in Japan during the rice season. In May the winter-grown wheat or barley must be harvested. Then follows the rush of preparation for the rice. Fields must be plowed behind the slow-moving ox. Mother and sister follow with heavy tools breaking up the clods. Fertilizer must be scattered. Irrigation ditches must be repaired before the rains begin. Rice must be thickly sown in the mud of the specially flooded field that has been selected as a seed plot. From daybreak until after dark the push is on, for everything must be ready when the rainy

season breaks. At last, in late June or early July, come the heavy rains. Now the atmosphere is so humid that the least effort starts the perspiration. But there is no rest for the farmers. Protected by wide sun hats or straw rain coats, one sees them everywhere in the fields. Here, some are directing the torrential downpour into the various irrigating channels and flooding field after field. Others are working up the submerged soil into seas of oozy mud with feet, hands or tools. Long lines of workers stand up to their knees in mud, transplanting the tiny rice plants one by one into long regular rows. Though the stooping backs ache the workers sing at their labor. But there is no time for rest. Everyone from grandmother to little brother or sister is pressed into some kind of service.

No sooner is the transplanting finished in the last field than the puddling must begin. This means working with the hands in the mud and water to break up the lumps of earth about the roots of the slender rice shoots and remove any weeds which start. By this time the rains have ceased, and the scorching heat of summer has begun. But the farmer and his family are out, knee deep in the smelly mud, bending over from dark to dark. Babies may be tied on the toiling mothers' backs all day, or they may be left along the roadside under the shade of a tree or a hand cart. Nursed from time to time, they are otherwise practically abandoned, and some sad tragedies of sickness and accident occur

at these times. Even funerals cannot be allowed to check for long the steady grind of the work. Water must be kept on the fields,—usually by means of a human-powered waterwheel. Weeds and insect pests must be watched. In the dog-days of late August or early September comes a brief pause as the plants near maturity. After this short rest and festival, the rush of the rice harvest begins. No sooner is that done, largely by hand, than the farmers are in the fields again, plowing, fertilizing, planting the winter wheat or barley, the rape, or the green leaf crops. And so the exacting, grinding routine goes.

Silk is another farm product which demands unremitting toil. Its importance to the nation may be realized from the fact that its annual export value is about \$175,000,000. From the moment that the hair-like worms hatch out of the eggs which are only a little larger than fly-specks, the life of the whole household, from grandmother to tiny tots, is devoted to their care. Hourly, fresh mulberry leaves must be brought—not too wet, not too wilted, not too big—to feed to the voracious little white wrigglers. At first the leaves must be chopped fine; then a bit coarser; finally the whole leaf can be fed. In drafty farm-houses the temperature must be kept even with such uncertain fuels as wood and charcoal, burned in open fire-boxes. For forty days, if it be the spring crop, and for from twenty to thirty days for the summer and fall crops, the thou-

sands of worms dominate the household, their eating sounding like the patter of rain on a tin roof. The last wild rush of three or four days, when the worms gorge themselves, keeps everyone on the jump. Then, at last, rest comes as the worms begin to spin their gossamer threads and form the cocoons.

Such is the life of the country folk of Japan, the large majority of whom have ended school days and come entirely under the yoke of toil at twelve years of age. Small wonder that farmer youths seem incredulous when told of the summer camps, athletic teams, joy rides and 4-H clubs which their Western brothers and sisters can enjoy. Yet the life of the Japanese farmer is at least wholesome toil in the open air, and he has never protested against hard work. The modern development of Japan, however, has brought other influences to bear on the farmer's life, and the spirit of the country people has changed rapidly.

THE TIME OF CRUCIFIXION

Hard as was the life of the farmer in the old régime, his position in society was a dignified one and he was recognized as standing above the artisan and tradesman. But Japan, in her mad rush to make her place in a world of industry and trade, has upset all her old social values. Money, soft clothes, smart manners and leisure are now the marks of success. The increasing cost of living has increased the speed at which the

farmer must work to make ends meet. With scant reward, he has found himself despised, exploited. It is in this sacrifice of all values to the god of wealth that the farmer of Japan has again been crucified, as was Sogoro of old. And, as there are no labor laws in agriculture, his sons share the sacrifice. But, as we shall see, the farmer's ghost is coming back to haunt the government.

Figures are always a bit dry until we see what they mean in terms of the every-day life that human beings must lead. Let us put ourselves in the place of some young farmer in Japan, and see just what taxes, living expenses and the like mean to him. Remember, you are one of that half of the population which, by producing the food, makes it possible for the other half to live, and your work supplies sixty per cent of the exports with which Japan pays her bills abroad. We shall suppose that you belong to that fortunate third of the farmer population which owns its own land, averaging two and a half acres per family. Your gross income (an average based on a 1920 study of many farmer families) would be about \$600 a year. Out of this the government would take away \$135 in direct taxes. Your cousin Saburo, who had a chance to go to school in the city and now runs a little store, has about the same income, but all that the government asks of him in direct taxes is \$63. Of course, Saburo will complain that he pays much more in indirect taxes on sugar, tobacco, radio and imported articles generally. Yes,

but Saburo has all these things to make life more livable, and if he rides out into the country some day to see his "rural relatives," he will probably come in an automobile, and both he and his children will make it plain that they are of the monied classes, while you are a "hay-seed." You will also feel that Saburo belongs to the monied class, when, at the end of the year, you cast up your accounts and find, provided you have been fortunate enough to escape serious illness or misfortune, that your twelve months of labor has yielded a net income of nine dollars!

Your neighbor, who does not own his land, is in much worse plight, for he closed the year with a net deficit of between twenty and ninety dollars. And to purchase the seed for next year's crop, he had to go to a usurer, whose interest charges will rapidly double the principal.

Such conditions became most apparent during the World War, when money was pouring into Japan as never before. The rich were becoming rapidly richer, and the *narikin*, or new-rich, were giving all sorts of vulgar demonstrations of their wealth. At the same time, living conditions for the laboring classes became so hard that the Rice Riots of 1918 broke out. The food producers of the land were piling up a huge debt which, by 1920, had reached a total of approximately one billion dollars!⁵

THE FATE OF THE FARMERETTE

As is to be expected, the farmer girl receives her full share of the suffering and privation. Dr. Sugiyama, one of the prophets of the rural movement, has painted the picture of her condition and it is dark.

There is no one more pitiable than the woman on the farm and in the villages. When she is but barely grown out of her babyhood, she has to carry on her back another child almost as big as she is; and when she is graduated from primary school (i.e. at the age of twelve) she has to go to work either as a maid or in a factory. If, when she marries, she finds herself settled in the home of a farmer, she is tormented by poverty and frequent child-birth; and must stand on her feet all day long, without a moment of leisure, working in the fields or in a gloomy, dark kitchen.⁶

The growing poverty of the country people has brought on all sorts of social distress for the suffering woman worker. For example, in many rural places the doctors have not been able to make a living, and have moved away to larger towns. Thus whole great areas are without medical help. Such conditions lead Dr. Sugiyama to say:

If, as is often said, we are to measure the degree of civilization by the infant mortality rate, then in the rural districts of Japan medical science is retreating rather than advancing, for the infant mortality rate is climbing higher and higher. . . . In the first place, the mother is often under-nourished. Then she is often lacking in knowledge of sanitation and hygiene. In the third place there is no equip-

ment for medical treatment. Lastly there is no adequate distribution of ice, milk and the like.

We might go on adding details until we fairly sickened at the prospect which lies before Japan's farmer girls, but this is enough to help us understand why a spirit of revolt permeates the country people.

THE GHOST APPEARS

But the ghost of the crucified farmer has at last begun to haunt the government. Says a Japanese writer: "The uneasiness and dissatisfaction arising from such situations formed the background of an agrarian movement, which began to assume importance in 1923, and is now regarded as one of the most important social and economic problems in Japan."⁷ That is putting it very mildly. Captain Kennedy tells us that while city laborers are less and less radical, it is among the farmers that the radical groups are gaining support. The country people have begun to "see red" over the treatment accorded them, and their disturbing political and social views are causing the authorities many sleepless nights.⁸

Not only does the nation depend upon the farmers for most of their food, but the larger part of the recruits for the army and navy must come from the farms, where only the brawniest survive. Thus a great solicitude has arisen for the rural man. Political leaders have been working overtime, promising measures

of relief. Political assassins have given the plight of the farmer as the reason for their deeds. Much has been accomplished in the way of bettering the methods of agriculture, of teaching the farmer how to improve his housing conditions, and of developing official cooperatives to aid him in financing his industry.

The morale of the farmer has also been studied. On the one hand, much has been done in the effort to arouse a greater respect for farming as a business; on the other, all the influence of a strong nationalistic propaganda has been turned loose upon the traditionally conservative rural youth. They have been organized into *seinendan*, or official youth groups, organized from the top down to the local hamlet. You can meet groups of boys and young men marching along the country roads in formation, under an army officer. Loyalty is the one subject of the "pep talks," and maneuvers and rumors of war have been freely utilized to induce unity—a propaganda psychology which is known in every land.

Yet one finds that many thoughtful country people feel a deep need. Sometimes it appears in a request for a "religious speech, because we are sick of loyalty talks." At other times the sense of need is frankly expressed, as when an agricultural expert, after talking with a Christian rural leader for an hour about the problems of the country, summarized his ideas by say-

ing: "After all, the rural problem is not economic. It is a spiritual problem."⁹

THE CHRISTIAN OPPORTUNITY

It is exactly at this point that the door of opportunity opens before the Christian. As vital as the need for better living conditions is the need for men and women with broader vision and sympathy. The rural people must learn to respect themselves, and that calls often for an inward change. The great ethnic religions of Japan have not faced this problem, and show no prospect of facing it in the near future. In the reconstruction of rural life, within and without, Christianity is the only religion which seems deeply concerned.

Even Christianity has been slow to enter the field. The ancient distrust of the Jesus-teaching has lingered longest in the country, where the farmer is naturally suspicious of the stranger and of modern ways. The city populations have been more open to the Christian approach, and there the church has largely established itself. Very naturally the city pulpit with its larger audience, its greater privileges, its higher salary, becomes the standard of success. We of the West, where the vision of the rural church as a life task has only recently broken upon our ministry, can understand all this. So the Christian movement in Japan has only recently faced the great task of bringing a Christian way of living to the rural half of Japan's population.

It is perhaps not unfair to say that the attention of the Japanese church as a whole was focussed upon the rural task by the visit of Dr. Kenyon L. Butterfield to Japan in 1931.¹⁰ One of his great contributions was to bring into general recognition the work of several men and women, both Japanese and foreign missionaries, who had been making independent approaches to the rural problem. Dr. Kagawa had been organizing rural cooperatives of several sorts, and with Dr. Sugiyama had started the Peasant Gospel Schools. Both these forms of work will be described in Chapter VII. Some university professors had been making a special study of rural psychology and sociology, while a few missionaries had been able to slip away from the concentration policies which have largely dominated mission boards, and had done valuable service in out-of-the-way places. Then there was a handful of Japanese Christians who, often in the face of great privation, had made themselves part of the life of the country and who were developing the methods of approach to this new field.

All these preparatory approaches had made one or two facts very clear. The Japanese farmer is very slow to open his heart to a stranger and very cautious about accepting strange teachings. Only with the greatest patience can the rural worker hope to become recognized as belonging to the country. But once the respect and confidence of the farmer is won, he shows clearly

that he has those two sterling virtues of the Japanese race,—loyalty and devotion.

The story of Mr. Masuzaki has been told in America, yet it so fully illustrates the situation with which we are here dealing that it is worth the retelling.

“SALTING THE EARTH”

Sotohiko Masuzaki was born some forty years ago in the direct line of priesthood of a Buddhist temple family. His mother, giving her life for his birth, consecrated him to the priesthood, but his ability in technical lines led him to attend a school of that type. Here the doubts of youth assailed him, and finding no relief, he three times attempted suicide. On his way to the railroad tracks for his fourth attempt, he passed a group of Salvation Army officers preaching in the street. The “Jesus teaching,” he had learned, was “demon-teaching,” and so closing his ears he sought to hurry by. But one sentence reached him, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” He stopped dead in his tracks and said to himself, “It is I that labor and am heavy laden, that suffer and struggle! It is I, myself, and no one else! Demon-religion or whatever it is, I will go and listen to it, if it will take away my burden!”¹¹

Thus was Masuzaki led to Christ. He left school and entered the service of the Salvation Army. Deeply angered, his father, after beating him nearly to death,

disinherited him; but the son's determination was unbroken. He chose to work in a rural section known as Hinokawa, sixty miles from a railroad. Here, in 1917, he began his Christian preaching. A little group soon gathered to hear the message, and some were converted. That was the signal for persecution. At first *mura-habuki*, or social boycott, was used upon the Christian group, by the people of the village. No house was open for their gatherings, so they met in the early morning on a high rock. Masuzaki himself slept in a cave. One morning, as he lifted his blankets, he found that two vipers had crawled into his bed. In spite of all hardships and dangers he worked on dauntlessly, with the result that the peasants in their anger at his persistence took more vigorous measures against him. Abandoning their silent ostracism, they began to use physical violence. "During this period I was struck by one or another of the villagers at least twice every day. The largest number of times I was struck in one day was eleven." These were the casual blows; sometimes he was set upon and given a beating. "Often I was knocked down at night, and many times thrown wounded into a ravine below the road. One wound remains to this day, and often troubles me."

But the end was not yet. A flood swept the village, and then an epidemic, and both were interpreted as expressing the hatred of the gods for this Christian and punishment upon the village for tolerating him. In

solemn conclave the farmers ordered Masuzaki to leave. He refused. The anger of the villagers was intense. Some young men found Masuzaki praying by a brook early one morning. They commenced to stone him. Others joined in, until at last he seemed to be dead. The whole village turned out to gaze upon the dead Christian teacher. Yet life was not gone. After a time he revived a little, and crawled painfully to the water's edge to bathe his bleeding head. Silently the crowd watched him; then one of them—the village postmaster—could stand it no longer. He stepped forward and bending over him said,

“You are like Stephen! I am so ashamed!”

“Then you must be a Christian,” exclaimed Masuzaki. And so it proved; here was a secret believer whom this sacrifice and suffering brought out into the open. It was the turning point in his work for the village.

Meanwhile his father, ever searching for some means of turning his son back into the old ways of the family, had bought a Bible and had shut himself up to study his son's new demon-religion, so that he might discover flaws in it and convince his son of his folly. In a short time he wired a brief message to Masuzaki to return home. Wondering, fearful, the son came immediately. To his amazement his father greeted him affectionately, seated him in the place of honor in the room, and then bowing humbly before him, begged his pardon for his

previous harsh treatment, and announced his own conversion! Not long after this the elder man died. Holding the hand of his son, he breathed his parting message: "Sotohiko, go back to Hinokawa and live and die for Christ there!"

With that heritage and nothing more, Masuzaki returned to the scene of his persecutions. He transferred his legal residence there, discarded his Salvation Army uniform, dressed as a farmer and began to help the people by doing the loathsome work of the village. He scraped up the manure from the streets; he cremated the bodies of those who had died of contagious disease. He arranged with his new friend, the postmaster, to be appointed a special letter carrier, and carrying writing materials with him when delivering letters, offered to act as scribe in preparing a reply. There was no service too humble for him to do gladly for the people of Hinokawa.

The final step was one of personal deprivation. He gave up the eating of rice, to which he had been used from childhood, and began to live on turnips as did the poorer farmers about him. "And sure enough, when I finally made that sacrifice, the children stopped calling me bad names, and they and their elders began to speak of me as their own teacher"—one of the most honorable names in the language!

It was in 1920 that Masuzaki made his great decision to become a "grain of wheat" which should fall

into the soil of Hinokawa and die there. And then results came quickly. By 1923 a school had been started for the girls of the village, a day nursery had been opened, a dispensary-hospital was in operation, and finally in that year a Christian church was built—visible symbol of the change which such love and sacrifice had wrought in one rural village.

Such a challenge the reconstruction of rural life holds for the Christian worker. Training, technique, intellectual qualification—all these are good. Experts are needed, but the life of the fifty millions of Japan's countryside is not going to be transformed by experts. The price of making Christ real to them will be paid only when many, both missionaries and Japanese, will, like Masuzaki, bear themselves the cross upon which the farmers are being crucified. Then the miracle of Calvary will be repeated among the rice fields and the hills of beautiful Japan.

CHAPTER FIVE

"You Christians Destroy Our Homes"

"MOSHI! MOSHI!" called the missionary lady in a gentle voice as she announced herself at the door of an army officer's home in a Japanese village.

"*Hai!*" came a ladylike voice from within, and in a moment the paper-covered doors slid open and Mrs. Ebara was charmingly framed in the doorway. Kneeling gracefully on the white mats, she placed her two hands together on the floor in front of her and smilingly bowed again and again. At each bow her black hair brushed her fingers, and she repeated softly a word of welcome.

Soon Mrs. Ebara, wife of an army lieutenant, and her foreign visitor were seated in the parlor together, and over fragrant cups of tea were chatting lightly on the commonplace topics that furnish conversation the world around. Finally the missionary lady felt she could approach the purpose of her visit, and so began diplomatically:

"Your daughter is a charming girl. She is in high school, is she not? What year is she?"

"Oh, that child!" replied the mother with a little laugh. "There are so many! That one is very stupid; she is only in the third year."

"Splendid! She came to my house once with some school friends who wished to learn Western cooking. But I have not seen her since. Has she been ill?"

"No!" Mrs. Ebara's voice had changed, and her face showed signs of strong emotion.

The missionary needed to understand some things, so disregarding danger signals she pressed her point. "May I ask the honorable reason?"

"I do not let her come," replied the lieutenant's wife, "because—this is very rude—because you Christians destroy our homes!"

If such a statement comes to us of the West with a shock—as it did to that missionary—we must remember that in the eyes of many of the people of the Orient everything that is done among them by a Westerner is representative of Christianity. The view almost universally held in the early years of Japan's contacts with the West is illustrated by a simple incident that occurred some years ago, about the time when Western styles in dress and hair-arrangement were making their appearance.

A villager from the interior went up to Tokyo for a visit. On his return home, he astonished his neighbors by declaring that all of the women of Tokyo had become *Yaso*—"Jesusites!" "What?" they cried doubtfully. "How could you know that?" "Because," said he, "they have all adopted the Western style of hair-dressing!" That relation between the foreigners' ways

and their religion still persists in the minds of great numbers of Japanese.

Looking at the evil lives of some Europeans and Americans who have come to their country, and at the many destructive influences that have swept in from the West to work havoc in their society, many Japanese, even today, connect it all in some vague way with what they understand to be the religion of the foreigners, and cry out, "You Christians destroy our homes!"

JAPANESE HOME LIFE IN THE TOKUGAWA DAYS

We can better understand the fear of the West which moved Lieutenant Ebara's wife to such frank expression if we get an insight to the system of home life in old Japan. Fortunately, in a book written about two hundred years ago by a great Japanese philosopher, Ekken Kaibara, we are privileged to have such an insight. His *Onna Daigaku*, or *The Great Learning for Women* was studied by every self-respecting girl of those days, that she might know how to conduct herself. A Japanese writer speaks of this volume as follows: "It was like a holy command; it was like a religion which people never ventured to depart from, or even to criticize."¹ What was the purpose of a girl's life, according to Kaibara?

"Seeing that it is a girl's destiny on reaching womanhood to go to a new home and live in submis-

sion to her father-in-law, it is even more incumbent upon her than it is upon a boy to receive with respect her parents' instructions."²

Here we catch, at the outset, the keynote of Japan's social life, and begin to understand the place which was assigned to her women. The Japanese girl had but one possible future: she should marry and surrender herself in obedience to her husband's family, bearing children to the family name. That such an ideal is still held, comes out in the words of the late Dr. Inazo Nitobe: "They [girls] are not expected to live a life of their own for the sake of life, but to be always subjected to the will of their husbands and children. No unmarried or childless woman exists in the scheme of 'national ethics,' or, if one exists, she is to be treated by society as an odd bird. . . ."³

With only this path of life open before her, and that dependent upon pleasing a man and his family, it behooved a girl to guard her every step and act.

From her earliest youth a girl should observe the line of demarcation separating women from men, and never, even for an instant, should she be allowed to see or hear the least impropriety. The customs of antiquity did not allow men and women [including relatives] to sit in the same apartment, to keep their wearing apparel in the same place, or to transmit anything to each other directly from hand to hand. A woman going abroad at night must in all cases carry a lighted lamp; and—strangers aside—she must observe a certain distance even with her husband and her brothers. . . . It is likewise written in the *Lesser Learning*

that a woman must form no friendships and no intimacy except when ordered to do so by her parents or by middlemen. Even at the peril of her life must she harden her heart like a rock or metal, and observe the rules of propriety.⁴

Thus Kaibara to the girls of his day: and a million mothers since to their daughters! He then gives us seven reasons for any one of which a man—or his family—might divorce a wife. But none is given for which a woman might divorce her husband. That was not done!

1. A woman shall be divorced for disobedience to her father-in-law and mother-in-law. . . . Even if thy father-in-law and thy mother-in-law be pleased to hate thee and vilify thee, be not angry with them and murmur not.

2. A woman shall be divorced if she fail to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity.

3. Lewdness is a reason for divorce.

4. Jealousy is a reason for divorce. . . . If her husband be dissolute, she must expostulate with him, but never nurse or vent her anger.

5. Leprosy or any foul disease is a reason for divorce.

6. Too much talking is also a reason for divorce.

7. A woman shall be divorced who is addicted to stealing.⁵

This sounds like a social order made for the man, and such a judgment seems to be verified, as we trace the life of old Japan further. A wife trained according to the standards we have noticed was often an uninteresting creature, utterly dependent and pliable. She

never graced public functions with her husband; nor was this part of her training. For these occasions they summoned the geisha, a class of women trained in dancing, music and witty repartee, who brought to bored husbands a new thrill in life. It was the geisha, rather than the prostitute, who was feared by the wife as the disrupter of homes. Mr. Yusuke Tsurumi, in *The Mother*,⁶ has given us a vivid picture of the sinister influence of the geisha system; yet it was a natural outcome of the kind of home life which had been built up, and it is disappearing only as the old family system of Japan breaks up.

Yet a deeper study of old Japanese life reveals the fact that society was organized neither for the man nor the woman as individuals, but for the family. By family we of course mean not father, mother and child, but the great family, the clan-family, or all those who bore the clan name. While men were allowed much more freedom than the women (which is just as true in the West as in the East), nevertheless they, too, were under strict rules of conduct, that the reputation, the strength, the continuance of the family might be assured. The liberties suggested in the previous paragraph had to be taken "like a gentleman," at the proper time, in the proper way, or the family might visit sharp punishment on the offending man. The individual meant nothing except as a unit in the family. To grasp the meaning of this fact clearly, and in thinking

of modern Japan to extend the idea of the family unit to the nation, is to open a door of understanding to the thoughts and feelings of this Oriental people.

The training of the individual centered on the development of control over the emotions and natural impulses, that the boy and girl might the better fit into the conventions which society had set up. The Japanese mother does not say to her naughty boy, "You mustn't do that!" Rather she says, "That is not done," or more impressively still, "You'll be laughed at if you do that!" Thus is the child trained to inhibit his emotions and to appear to be without them. Newspaper reporters from the West have commented on the "poker faces" of Japan's representatives at various international conferences. But do not for a moment imagine that, because the well-trained Japanese does not show them, the emotions are not there. In this training in repression lies the explanation of many of the strange and unexpected things which Japanese young people do in a wide range from silliness to tragedy. Once the emotions break loose, their pent-up power destroys all the restraints of reason and judgment, as a spring freshet tears away the banks that would restrain it.

Within the old system there was none of that freedom of companionship which the youth of the West has known. After the age of six or seven, boys and girls—even sisters and brothers—had little opportunity for association. All through their teens they were trained

to live as if the other sex did not exist. When, finally, the time for marriage came, not the youth but their elders undertook the responsibility for selecting the mate, after employing for this purpose hired middlemen or go-betweens. No scope was given for the growth before marriage of that personal affection which we of the West have regarded as the foundation of a true home. The training of youth for home life simply took no account of such a basis for the family. Millions of youth of older Japan have come to the hour of marriage without ever having looked upon the face of the one with whom they must spend the remainder of their lives in the closest intimacy—that is, if the husband did not tire of it.

Everyone who has had any intimate contact with home life in Japan knows that often the results of such a marriage have been much better than Kaibara's *Great Learning* would lead us to expect. In the selection of mates, questions of eugenics, mutual temperaments, home training and the like were often studied with care by parents or go-betweens. There were happy homes, even if affection was hidden under the most Spartan control. There were women who, by the very strength of their characters, wielded great influence both in their homes and—through their husbands—in affairs of society and the state. We of the West could learn a great deal from the care with which wives and husbands were selected; from the self-restraint which

was practised by every member of a fine samurai family; from the beautiful spirit of self-sacrifice which marked so many of the Japanese who grew up under the old ways of life.

Yet, without the essentially Christian ideal of the value of the individual apart from sex, race, or class, there could be no Christian ideal for the home. In saying this we realize that the ideal is not fully realized in Western lands. There was, therefore, practically no training for home life, for marriage, for parenthood, or for the fellowship and cooperation which such an ideal implies. An able Japanese, P. K. Goto, says:

The traditional religions of Japan haven't much to say about marriage. For instance, Buddhism regarded marriage as a sin and forbade it for those who follow the highest ideal. It gave no blessing to it. In Shinto there were gods of match-making but nothing more. It provided no religious ceremony in a marriage nor set any ideal before those who were getting married. Christianity is the first religion in Japan to invest marriage with a deep religious significance and make it a thing to be entered into with the blessing of God and his church. This is due to the teaching of Christ, which regarded love as a sacred thing.⁷

However some writers—like Lafcadio Hearn—may try to idealize this home life of old Japan, one thing is sure: it has not withstood the storms of modern change. Youth needs but a glimpse of the freedom of the West to induce it to throw off its shackles. Very often rebellion arises from a worthy longing for a home founded on mutual love. Such was the case of a man

who later became a world-known Christian leader, but who in his youth shocked his friends and relatives by eloping with the girl he loved. Sometimes less worthy motives lie behind the revolt. But, good or bad, there has been plenty of revolt, beginning with the freer men, but now increasing with the women, until many are anxious as to the final outcome.

Every step in the modernization of the nation has aided in this attack upon the old social system. Education taught new ideals. Railroads made travel easy, and travel brought new outlooks, new knowledge. The opening of new lands for colonization—Hokkaido, Chosen, Manchuria, South America—have sent young people to live away from the restraints of the old home. Factories have taken boys and girls out from under the thumb of parent or grandparent. Changing social classes, extremes of wealth and poverty, the influence of Christian homes—all have hastened the changes. As the mountain streams of Japan change suddenly after a brief rain from innocent rills to roaring torrents which tear away banks and bridges, so the quiet social life of old Japan, after a few years of Western contact, has become a veritable flood which is tearing away the foundations of family life.

RECREATIONS THAT DO NOT RE-CREATE

It is only natural that with their new freedom the youth of Japan should seek new pleasures. Many

games and sports have been adopted from the West and are played with enthusiasm. Baseball, basket-ball and especially tennis have become highly popular, and have been most wholesome in their results. Two of these imported forms of amusement, however, have become major problems of the nation because their effect upon the life of the people has been both widespread and harmful.

A personal experience in an out-of-the-way town in north Japan will help to show the influence of the first of these new forces. Sitting on the mat floor of the hotel in that town, eating breakfast with chopsticks, I was meditating on the church problems I had faced with a congregation the night before. A few feet away sat the hotel maid who was serving me my bowl of hot rice. Usually these maids never speak unless spoken to, but this morning was an exception. Suddenly she broke into the meditations with the question: "Do all American men look like Charlie Chaplin?" Inquiry revealed that she had been at the movies the previous night, and had she not chanced to meet me that morning she might have gone to her grave convinced that comedian Chaplin was typical of all American gentlemen.

Perhaps we can smile that off, but do we want the Japanese to get their ideas of America from the motion picture films? Yet, for millions of the youth of the Orient, this must be the case. Many of the same crude and evil films which, to the sorrow of all thoughtful

people, often appear upon the screens of the Americas, are also shown in Asia, especially those films that cannot pass even the lax censorship imposed by the film industry upon its members, and which are shipped to the Orient. You can, perhaps, imagine how bad some of them must be! In Japanese eyes we Americans who live in Japan may be, as it were, "on parade," but they think that our movies represent life as Americans live it at home. To the Japanese, whose daily life is carefully ordered by their government, it seems reasonable that if these pictures of American life were untrue, our government would ban their export. The Japanese do not know that our so-called censorship in America is not official, and that the American films shown in Japan have not received our government's sanction. Every American should remember that box office returns, the principal measuring stick of the producers, largely determine the character of films that are made in America, for home as well as for foreign consumption.

Here, however, we must consider the effect of such pictures, not only upon the reputation of the West, but also upon the Japanese young people who are just breaking away from ancient conventions and launching out into a freedom for which they are unprepared. If one studies the reports of the Japanese juvenile courts one finds that, like a sinister trail, the influence of the motion picture penetrates everywhere, with its danger-

ous lesson of moral indifference, sexual looseness, and crime. In recent years Japanese film producers have sought to exploit these methods of easy money, but public opinion has put a check upon them. Of the Western film, however, anything is expected, and nothing seems too terrible to draw a crowd. Small wonder that homes and schools try—without too much success—to prevent boys and girls from spending their time at the movies.

Along with the motion picture there has come into Japan from abroad another institution which has developed an influence even more dangerous. This is the so-called Western eating house, or café. Started as an experiment in the seaport cities a few years ago, the cafés have spread like weeds in an ill-kept garden, until scarcely a town is free of them, and in the cities they cause ceaseless anxiety to the police.

In old Japan, groups of young men would often hold their more elaborate parties at a restaurant or teahouse. Geisha, or dancing girls, would be called in; wine would flow freely; and when the fun was over, the expense would be considerable. Behind this geisha system there lurked the institution of commercial vice. Both were under the strictest police control, and the price of indulgence in either case was usually beyond the purse of the average youth.

The café has spread over Japan in answer to the desire for cheap pleasure and for companionship with

the opposite sex. Its crudities, its bald indecency, are often excused on the plea of its being "Western"! Slowly it gained popularity in the cities until the great earthquake of 1923 dealt a blow to Japanese standards similar to that suffered by the West in the World War. Then it spread rapidly; restraints were thrown off more boldly than before. Recreation and relief from the strain of the times were sought in the elemental pleasures. The business of conducting tiny eating places proved to be a quick way of making money among populations largely homeless. The attractions of a café were greatly increased by the presence of pretty girls who, because of hard circumstances, would work without salary, depending upon the money they could get from the patrons through their own devices. It is scarcely necessary to enlarge upon the perils of such a situation.

For a time this new development escaped official notice. But, in 1929, the Public Welfare Bureau of the government's Home Department undertook a survey and discovered that more than 125,000 girls were serving as waitresses. Since that date the numbers have increased rapidly and the evils surrounding this new profession have become more apparent. The following statement from the pen of Mr. Y. Matsumiya, who is a student of these conditions, summarizes the situation:

The waitresses look down upon the geisha and prostitutes as those who have fallen into the lowest depths of society; whereas they consider their own calling a decent profession. It is no accident that these women have been gathered from nearly every walk of life and have joined this café business. . . . Cafés have spread like an epidemic! Two years ago there were but fifty thousand [waitresses] in the whole country, while today there are 23,300 in Tokyo alone. They outnumber the Tokyo geisha and prostitutes by 2,300. . . . As a result of this [popularity] many prostitutes are joining the waitress horde, and houses of ill-fame have changed into cafés. . . . The menace of the café is really a serious one. The above facts are only extracts from the features on the surface, but if we see the facts hidden behind—moral decadence, waste of money, homes wrecked, danger to life and health—we cannot but be alarmed at the harm that is wrought.⁸

THE FAMILY STRUCTURE CREAKS IN THE STORM

One may wonder at the sudden and overwhelming popularity that has made such institutions a menace. It lies largely in the failure of the old family system to meet human needs. Founded on repression and on the sacrifice of the individual to the clan, one can imagine the loneliness, the sense of being personally thwarted, the desire for the companionship of the opposite sex that would be hidden beneath the surface. Motion picture theaters and cafés open the doors to new enjoyment for pleasure-starved youth. The following letter, taken from a recent newspaper, serves to illustrate the bewilderment of Japan's youth amid the present storm and stress:

Dear Editor:

What am I to do? Should I write Masao-San, or shouldn't I? It all began this way. I was walking in a field near our house on a beautiful starlit night last autumn, when I was accosted by Masao-San, the boy who lives across the street. He handed me a letter and ran away. He asked me in this letter to write to him. I never did.

Then one day I saw him studying in his room. He saw me standing by the window and smiled. I smiled back. And so we have been looking at each other for months. Winter has come and gone; so has spring. Summer is here again and we still look at each other from our windows. But it seems to me that Masao-San is unhappy. He just looks at me and doesn't smile any more. That makes me sad.

Masao-San is a good boy, I hear. He runs errands for his mother and always comes home right after school. And he seems to be so kind. He is in his fourth year in high school.

Of course, I have never spoken to him. I am in my third year in high school.

What shall I do?

Yours in distress,

Haruko M.

The editor's comment which follows is enlightening:

Such is a typical letter received by an "Advice to the Lovelorn" editor of a vernacular Japanese newspaper. To anyone who has seen boys and girls mingling freely on the Ginza, in parks and in motion picture houses, the letter seems too incongruous to belong to what is known as modern Japan. But this plea for advice directed to a newspaper is in itself a sign of what is vaguely referred to as "the times." Because ten years ago, in the pre-earthquake age, Haruko probably wouldn't have dared write the letter. Anyway, there was nowhere she could have sent it in those days.⁹

No, there was not. She would have had to endure her lot at home. But, when the currents of new ideas have swept away the old restrictions, are the young people better off? Or, are the "boys and girls mingling freely" in greater danger because they are not prepared for their freedom? The inability of parents to maintain the old control has often resulted in disaster. Said a police officer in commenting on the problem:

It is astounding that parents do not devote more attention to the moral tendencies of the modern girl and do not attempt to guide them in daily conduct. Some daughters call their parents antiquated and ask the flip question, Are parents people? The political question is serious enough, but the problem of relations between young men and women also is serious and should be studied with the greatest care.¹⁰

To this testimony let us add that of Mr. T. Oikawa, of the Tokyo Metropolitan Police Board, who tells us that divorce instituted by wives is increasing rapidly.

Many young women nowadays are seeking divorces after short married careers because they are disillusioned, because they married merely for infatuation. Another recent cause of divorce is poverty due to the husband's unemployment. . . . In the past, under such circumstances, the wife was willing to do anything to be of help. The present-day wife seems unwilling to aid, insisting that her husband support the family. Children do not seem to matter when a wife decides to leave her husband.¹¹

What a long way this is from the obedient submis-

sion taught by Kaibara to the women of his day! Yet, we of the West, having seen enough of the same kind of situation in our own lands during the past fifty years, ought to be able both to sympathize with the rebelling women of Japan and also to realize the danger to the Japanese social system.

EFFORTS TO REBUILD

It is a dark picture that we have drawn, though, we believe, none too dark. Yet, when one looks out into the chaos, there is much that is encouraging. Everywhere one sees men and women busy, seeking to rebuild the tottering family system on a better foundation. Both government officials and influential bodies of citizens are occupied in the work of salvage. Take, for example, the matter of dealing with youthful offenders against the law. In 1922 the first two juvenile courts of Japan were established in Tokyo and in Osaka, and, interestingly enough, two prominent Christian judges were appointed over them. Or, again, in the case of family relationships, the police departments have named advisers to whom parents or unhappy couples can go for counsel and guidance. In many a slum district, Christian and Buddhist agencies have organized centers to give a better chance to those underprivileged children who so easily slip into wrong ways. Much work is also being done to provide rescue

homes for girls, homes for children who need special care and training, and similar institutions. Christian forces figure largely in all this effort, despite the fact that they are a small minority in the population.

More encouraging still are the direct attacks which are being made upon the destructive forces, particularly against liquor and organized social vice. There are no illusions in Japan as to the close union which exists between these two sets of interests, the funds of each being available to aid the other in their joint struggle with the forces fighting for temperance and purity. The greater results, thus far, are being scored against the system of commercial vice, and here Christians are clearly in the lead. The two outstanding figures are Territorial Commander Gumpei Yamamuro of the Salvation Army, and Mrs. Ochimi Kuboshiro. The latter, a quiet, modest Japanese wife, has dedicated her life to the freeing of the more than fifty thousand girls that are sold, often by their parents, into lives of ill-fame. Fearless of danger, she faces mass meetings packed with thugs hired by brothel-keepers, and warns them to their faces of the ruin that threatens their evil trading in bodies and souls. Already thirteen of the forty-seven prefectures into which Japan is divided have passed laws prohibiting the traffic within their borders, either immediately or in the near future. Those who maintain this system are beginning to see the handwriting on the wall. Prohibition by law will not cure

the problem, but it will be a long step in the protection of the youth of Japan, and it is surely coming.

The fight against the liquor traffic is a longer one, and already many illustrious names have appeared in the lists. Here, frequently Buddhists and thoughtful people of no particular religious connection have joined with the Christian leaders, marshalled by the indomitable Women's Christian Temperance Union. Education, rather than dependence upon legislation, is the program—by far the safer one, as the experience of the United States has shown. The struggle has but fairly started. While there is a growing number of temperance villages, the fact must be faced that liquor flows almost as freely in Japan as water, to the ruining of homes and the wrecking of lives. Any retreat in the fight against liquor in Western lands serves to retard the progress of the battle in the Japanese empire.¹²

Next to the work of the Christian church in creating a new social order (of which we shall speak in a later chapter), the most powerful influence for rebuilding lives is one which cannot be expressed through statistics. It is the influence which emanates from a growing multitude of Christian homes, both foreign and Japanese. Theirs is a work of direct contagion, the touch of life upon life. Thus Jesus did his great work in the villages of Galilee, and thus he is working still.

Let us glance into such a home. Suppose, in this

instance, we choose a missionary home, though a Christian Japanese home does the same work in a slightly different manner. There is a welcome in this home for young people, and where such a welcome exists they will come, even to the extent of making normal home life difficult. A ring at the door bell! A group of young men have come this evening *asobi ni*—"just to play." Here they find warm friendship. Here is music, perhaps, and their souls drink it in, while often they will help to make it. Here are games and wholesome fun—sometimes with those of the opposite sex, too. How these lads need the laughter that helps them meet the daily grind! Perhaps there are refreshments; "different," anyway much appreciated. Best of all, here are real friends. Problems can be talked over frankly, and helpful advice and sympathy received. Often it is difficult to persuade them that some sleep must be had before the work of another day, so eager are they for this kind of home life. Again and again they will come to such a cheery, welcoming fireside. And here it is that the leaders of Japanese life tomorrow—yes, and of today—have found the Great Friend, and have themselves become centers for the radiation of new life.

A Japanese girl, reaching those years where society would come to look upon her as an "odd bird," in the quaint phrase of Dr. Nitobe, received an offer of marriage from a young man of excellent prospects. To

become the wife of a university professor was no small honor; yet she rejected the proposal. When questioned by her Western friend as to the reason for this unusual decision, she replied, "He is not a Christian. When I marry, I want to have a home like yours." It is in such decisions as this that one begins to see the rebuilding of Japan's home life.

CHAPTER SIX

"I Am Very Lonesome"

MR. OBATA was a research worker in the scientific laboratories of one of Japan's great Imperial universities. But, one afternoon, sitting on a trolley car next to his American missionary friend, he had forgotten that he was a scientist and began telling his troubles to his friend. A great disappointment had come into his life, and here was one to whom he could talk freely.

The missionary was eager to help his friend, for he knew where that help could be found. But, since Obata was not a Christian, that courtesy which, with zeal, is so necessary a quality, at first restrained the missionary from sharing with his Japanese friend his own experience. But, when a direct appeal for help came, the missionary spoke frankly:

"When I meet such experiences in my life, Mr. Obata, the faith I have in God helps me; and I can soon see his purpose in my trials."

Instantly Mr. Obata changed the language of the conversation to English so that other passengers might not understand, and, in his slow and hesitating way, replied:

"I have no faith. The young people of Japan have no faith. I am very lonesome."

"I am very lonesome!" How familiar that phrase is to those who work with young people in Japan! This sense of loneliness and spiritual isolation from any influence that might aid them in their struggles is characteristic of the literature they love. You hear its wail in the songs that they sing. And it comes out even more clearly and grimly in the way in which they abandon life through suicide. But, behind this loneliness, there lie deep reasons to be fathomed by those who would understand the young people of Japan.

PLENTY OF DEITIES¹

Let us look into the home in which Hajime Obata grew up, that we may know something of the religious training which he received. Thus we may trace some of the typical influences that are playing upon modern youth.

First, there was the Shinto religion, Japan's original faith, which furnished a vague but potent spiritual background for Obata's life. His home town was famous for a Shinto shrine that was connected with some of the great events in Japanese history. His most vivid childhood memories were of colorful festivals celebrated at that shrine with great enthusiasm and excitement. He was taught that there, and at the many other shrines which dot the countryside, were revered

the *kami*, those countless deities or spirit beings who preside over all life.² Sometimes, in these shrines a mirror, or a tablet of clean wood bearing several characters, forms the visible symbol of the *kami*; sometimes it is a stone; sometimes the image of a fox represents the mysterious creatures that may be seen of a summer evening, gliding through the grain fields and credited with the power to cast mysterious spells. Unusual men or women, indeed unusual things of any sort, may find their place in that vast number of spiritual beings designated as *kami*. Especially is it thought that there are gathered into that higher group of personalities in the spirit world the ancestors and deceased members of the family, who, though invisible, remain close to the living members. To these, who have passed out of life, the family renders respect and reverence.

In the Obata home there rested on a high shelf a miniature building of beautiful white wood—a tiny shrine. From babyhood the lad had watched his father as, night after night, he placed a lighted candle on this god-shelf. Daily, with many deep bows, his mother presented a bowl of the freshly-cooked rice before it. On special occasions its doors were opened, perhaps to tell the ancestors of some special event in the family life, and then Obata could see a wooden tablet inside, on which was written the name of the one who had passed out of the visible life to join the *kami*.

Over the doorway of the house you would see—as

you stooped low to enter lest you bump your high Western head—many evidences of the reality of this spirit life in the minds of the family. Here were some strips of soft rice paper upon which were drawn, with India ink, pictures of the hideous demons of fire or storm. Such pictures were charms to prevent the visitations of these demons. Over the door was the face of a monkey modeled in clay and painted red and brown. This was Saru-ta-hiko,³ the god who was thought to protect the little dykes between the rice fields, and as these dykes form the footpaths from place to place, he also became the guide for the traveler.

If you made your visit to the Obata home around the first of July, there would be hanging on the doorpost a small bamboo basket full of sand. This had been brought from the great Shinto shrine, after first receiving the blessing of the god. Each morning when Obata's father went into the street before the house to face in succession the East, the West, the North and the South, clapping his hands and offering his prayers, he took from the basket a few pinches of sand to sprinkle before the entrance to keep away all disease and tragedy. And, when the father started on a journey, he sprinkled some of the sand upon his own body to ward off the evil spirits. Thus, under these ancient beliefs, every event in daily life had its religious significance, even to the direction in which the house faced and in which one's head pointed when

one lay down to sleep. For were there not *yao-yorozu-no-kami*, or myriads (literally eight millions) of deities hovering over us, each demanding attention, each influencing our lives?

THE SHADOW OF AN INDIAN SAGE

There was another great set of influences playing upon the boyhood of Obata. In the sixth century there came to Japan from India, by way of China and Korea, that deep philosophy of life which is associated with the name of Sakyamuni, the Buddha or Enlightened One. This new religion, Buddhism, was compelled to adapt itself to the character of the Japanese people, but when it had done so, its splendor and the depth of its philosophy made it the power which has moulded the very forms of their thought.

On a still evening in August young Hajime would help his father pile in the street, before their doorway, a handful of a certain grass, carefully dried. In the entrance hung a graceful paper lantern, bearing the crest of the Obata family. All the paper-covered doors across the front of the house were flung open, and within, in the best room, a splendid feast was spread. On its high shelf, the Buddhist altar all black lacquer and gold, with its doors wide open, was ablaze with candles. The fragrance of incense filled the room. Evidently guests were expected. Just at the twilight hour, Hajime watched in breathless interest as his father

applied a light to the pile of dried grass; then, along with hundreds of other fires up and down the street, it blazed up in invitation and welcome.

And then the guests came trooping in, though, of course, you could not see them! But they were surely coming. There was grandfather, who last spring quietly breathed his last and went away to be in the Western Paradise.⁴ Baby brother toddled in, too, helped no doubt by the steady hand of grandmother. All were coming back to visit once more the earthly home where they had lived. How they must enjoy eating again the delicate foods they had loved and sleeping in the old familiar rooms. Through that night and the next day and the next, the Obata family lived in the sense of the constant presence of those whom they had "loved long since and lost a while." Far into the night the house was ablaze with lights for the happy occasion.

On the third evening, there were preparations of a different sort. That night the guests would be departing. So father Obata brought out the little wooden boat that he had been building for so long, and with Hajime's help fitted many candles on the yardarms of the craft. On the white sail he painted the Japanese characters reading *Sai-ho-maru*—Western-going Ship. Then, when everything was ready, food was piled on the deck of the ship, and, just before midnight, the whole family started for the shore of the bay, the

lighted candles of the ship casting a glow about them as they walked. The shore was crowded with people, all on the same reverent errand. They were as silent as if at worship in some great cathedral. Obata and his family went quietly to the water's edge and there his father, slipping off his kimono, waded in, and started the little vessel on its voyage to accompany the spirit guests on their return to the Western Paradise.

No boy or girl could pass through such experiences year after year without receiving deep impressions from this beautiful Buddhist festival of the O-Bon, which we might call the Buddhist All Souls' Day. Yet, deeper than this, in the life of Japan's youth lies the true influence of Buddhism in a philosophy of life that is shot through with fatalism and resignation. The very language of daily life reveals this influence. *Shi-kata-ga-nai*—"there's nothing to be done about it"—one hears at every turn. Let some tragedy crush out life's joy and there springs to the lips of the Japanese the phrase, *Zen-sei no yakusoku*—"the promise of a former life." In the Buddhist way of thinking we live not one life, but many, each one of which determines by its course of good or evil the destinies of the lives to follow. A happy life indicates that the previous life was well spent. But a child born blind, a lad developing tuberculosis, an erring boy or girl—these are all paying, inevitably, for the errors of a previous existence. Thus does a past which we cannot control bind

us with the iron chains of our fate. Pain and suffering, injustice and wrong—these are all matters beyond our control. *Shi-kata-ga-nai*—"there's nothing to be done about it."

This spirit of hopelessness is only dimly veiled by the gaiety and light-heartedness which the Japanese people ever seek to show to others. Like a wail there runs through Buddhist teaching the cry, *Shogyo mujo*—"all living things are impermanent," and sadder still, *Ai-betsu-ri-ku*—"to love, to be torn from that you love, to agonize." The Japanese has been steeled, through long generations of Spartan-like training, to hide these deeper emotions. He tells you with a smile of the death of his dearest ones, smiling lest his sorrow be a burden to you. He strives to live out the meaning of that central word of Buddhist teaching, *akirameru*—"to submit," but as one anxious father cried out to us, "They say *akirameru*, but it is impossible to submit!" Beneath the mask which propriety demands that the face of the well-trained Japanese must wear there lies a profound emotional life, the more powerful because so much repressed. Its depth amazes the Westerner when he at last becomes acquainted with it.

WINDS FROM THE WEST

Out of such a background, came Hajime Obata, and in his early years there was little to disturb his inherited religious ideas. In the primary school he learned

something about an outside world, but the familiar religious influences shut him in, and with his classmates he went to bow at the very shrine where his parents had first taken him. It is true that his teacher said that they were bowing in reverence to the Emperor and not in worship of the kami of the shrine. But to an eight-year-old that distinction meant nothing. Thus he grew and developed, until in the sixth grade there came the "examination hell." Keen of mind and strong of body, these tests were comparatively easy, and when he was twelve the doors of a government middle school swung open before him.

At the very opening of the new course, there began to play upon Obata fierce winds from the West, which raised a strange turmoil in his mind. Here he was introduced to science as Japan has learned it from the West and developed it for her own use. Its very first principles ran counter to what the lad had learned at home. He found that he was dealing with a universe bound into one system by laws which operated everywhere the same. There was no place in such a scheme for the eight million deities which had surrounded his whole life until now. Nor did his teachers hesitate to tell him that all that belief was mere superstition which kept Japan from developing into the educated nation that she must be if she would stand among the great nations of the earth!

Naturally of a scientific bent of mind, Obata was

quick to see the bearing of his new studies and his fascinating laboratory experiments upon his earlier ideas, and very soon there swept through his soul a vast disdain for all that religious nonsense with which he had been brought up. Soon he was thinking of his parents as ignorant people swayed by superstitions. Of course he did not say this openly at home, for the rigid training received there had established his propriety of conduct; but, while affection for father and mother remained, respect for their intelligence and their beliefs was undermined and swept away by his modern education.

It was during this middle school period that something came into Obata's life which might have made a difference. Eager to perfect himself in English, which he recognized as a gateway to his chosen profession of engineering, he began to attend a Bible class taught in that language by a missionary from the West. Many of the missionary's ways, as well as his attempts to speak in Japanese, were not very comprehensible to Obata, but his kindness, his patience in teaching, and the way he and his wife opened their home to the Japanese boys all made a deep impression.

For a long time the would-be engineer wondered if, after all, there might be something in this Christianity which made a difference in people; if, perhaps, it was not at all the dangerous teaching the old folks thought it to be. The Bible, too, proved very interesting, al-

though Obata scoffed among his fellow students, if not openly to the missionary, at the idea of miracles and resurrection. Above all, the character of the missionary home had its influence, and there was a time when this boy in his 'teens had thought of accepting the missionary's religion. Possibly he would have done so but for two events.

The first was the visit of a world-famous scientist and teacher from one of the Christian countries. Greeted with sincere welcome by the scientists of Japan, he was launched on a tour of lectures in the universities. Day by day the press reported his words, and what frequently got into the headlines was not his major scientific ideas but his side remarks in which he scoffed at Christian morality. And when finally he devoted one address to demolishing the foundations of the Christian belief, as he fondly thought, every section of Japan was supplied with his argument within a few hours.

For Obata, however, the final work of debunking all religious belief was accomplished by a group of Western visitors who probably never intended to produce any such result. Invited by prominent men to a banquet, these representatives of a land where prohibition was written into the constitution and of churches opposed to the use of liquor, so far "adapted" themselves to the ways of their hosts as to indulge in the various

liquors served. At the table sat a Japanese Christian, whose glass remained firmly turned down until a soft drink was supplied by the courteous hosts. The following morning the newspapers carried the story of the banquet, not omitting the liquor drinking. To Obata the mere matter of drinking meant nothing at all; he would have passed over that without notice. But when he saw how the standards of a church could easily be set aside, in order that a Christian might not appear "different" from the world about him, Obata smiled a knowing smile, and dismissed Christianity as a life-changing force.

So it was that the winds of the West swept through the heart of a Japanese boy. All religious faith was gone; and, as in Jesus' parable, Obata's heart stood empty, ready for other demons, worse than the superstitions of his childhood, to enter in and take possession. Only one thing was not changed. That view of life which goes back to the Indian sage, and carries with it the hopelessness and fatalism typical of Buddhism in Japan, remained as an attitude of mind, even after all faith in any spiritual forces outside the individual had been swept clean away.

THE OTHER DEMONS COME IN

The story of Obata as we have sketched it follows so closely an actual career that changes in names and details have been necessary. Every Christian worker

in Japan knows how typical it is of a large number, undoubtedly a majority, of the students.

Yet it must be added that for a large and rapidly growing number of Japan's youth, such a struggle as this of abandoning their childhood religious faith is unknown. So far have the old forms of life been discarded that in many homes scarcely a pretence is made at any form of religious training. And the boys and girls from these homes are launching out into the sea of life, not uncertain of their religious and moral compass but rather amused at the idea that anyone should think such a thing necessary! The day is probably here when the struggle in Japan will be, as Dr. Masaharu Anesaki, the great Buddhist scholar, has warned us, not as to what religion the youth of Japan will accept, but whether they will accept any religion at all. Here lies one of the greatest challenges to Christian missionary effort.

The Newspaper Evangelism office in Tokyo, a Christian agency described in the next chapter, received not long ago the following letter:

I have just this moment seen your article in the *Nichinichi* for the first time. I am a student who has a very happy home. I have been through the middle school, managed to survive the "examination hell," and have passed into the higher school. But now I have suddenly met with misfortune and have had to leave school and go out to work for my living. I have now seen society as it is with all its sin, and I am very miserable; please save me.⁵

We have been looking at some sections of Japanese society; "as it is with all its sin," and can understand perhaps something of youth's perplexities and sorrows that lie behind such a letter.

Is it any wonder that under these conditions the demon of hate and retaliation should have made its way into the hearts of many of Japan's youth and taken full possession? Youth wants idealism. It is not content to wait. Wrongs must be righted at once. And when these demands of youth are resisted by those in control, the ground is prepared for radical thought. Observers of the socialist and communist movements have noted that the police in their annual drives to round up dangerous thinkers are capturing more and more students, both men and women. The better the education they have had, the more they are dissatisfied with things as they are, and, lacking religious foundations, the more dangerous and anti-social their attitude becomes. To us, from whose lands have swept the devastating winds of science and secularism, and who are at the same time interested in the building of the world kingdom of God, the words of Dr. Kagawa must come with rebuke: "If the religion of the cross had been well rooted in Japan, there would have been no place left for materialism to come in."⁶ We have not rebuilt religious foundations as we have torn them down, and the prisons of Japan are crowded as a result of our failures.

Another demon that has gained entrance into the hearts of Japan's youth is the demon of abandoned pleasure. We have noted the extent to which the café, the cabaret and the motion picture have extended their influence over the Japanese home. It is especially among the youth of Japan, the student group, that these influences have had their greater sway. A recent headline in a daily paper proclaimed that "a pall has fallen over Tokyo's tea rooms" because the great student community was scattered during the summer vacation months. How often have educators noted the change in boys in the third or fourth year of the middle school, when they are about sixteen or seventeen years of age. Interest in studies fades. The boy appears always sleepy. Even sports lose their appeal. A little investigation usually shows that the lad is beginning to give himself up to the grosser types of pleasure. Religious moorings have probably been lost, and with them have gone moral standards.

There is a third demon whose presence in the mind of many Japanese youth is to be noted. This destructive spirit finds a most congenial atmosphere for its residence in that fatalistic view of life which Buddhism has nurtured. It is the demon of suicide. The closing months of 1932 and the opening months of 1933—months of great tension in Japan because of the economic, political and international situation—brought a veritable epidemic of suicides. Many of these took

place in the crater of Mt. Mihara on Oshima Island, in the entrance to Tokyo Bay. A special representative of the *Japan Advertiser* gives us a picture of such an event which he witnessed in May, 1933:

Many people were standing on the edge, awe-stricken. Others, less romantic, diverted themselves by throwing bottles and stones into the crater. . . . Suddenly there was a long, far-away rumble, threatening and defying; the volcano growled. Everybody fell back—then there was silence.

A young man in shirt sleeves walked out of the crowd. He wore a university cap; nothing unusual about him. He stepped to the edge and bowed over the gulf. He looked around toward us, he was smiling, he lingered. Other persons drew nearer to the rim. Then there was a rush—he had dived into the pit.

How sadly the statistics press upon us! In 1931 an average of eleven deaths in each thousand were due to suicide. Out of a total of more than fourteen thousand suicides, over five thousand—considerably more than a third—were young persons between ten and twenty-nine. On the soul of the messenger of Christ in Japan, the fate of each of these youths, who choose the road of self-destruction, presses like a load. Why? Because he feels that the failure of the civilization he represents is one of the major causes of these tragedies. "If the religion of the cross had been well rooted in Japan, there would have been no place left for materialism"—or despair.

We may turn from the thought of these demons that

are lurking in the mind of youth to consider the fact that many of the youth of Japan have responded to the Christian message, and have found in it the strength and the hope to live and overcome. Writes one such young man to the Newspaper Evangelism office:

You will probably ask why it is that I want to know about Christianity; it is because everything seems upside down. Or, to put it in another way, it is because of the loneliness of man's life. In this present age of excessive materialism and selfishness and "calculating-machine-ness" man's heart is sad indeed.

Up to now I believed in the materialism taught by Marx, and as a result my attitude towards religion, to quote his words, has been that "it is for the bourgeoisie, capitalistic and based on production." Yet I have not assented to this in my heart; indeed, of late, for some reason or other, I have been thinking about God. Either the material or the spiritual must triumph; both cannot.

For the above reasons my mind is wandering all over the place and I am unhappy. For one in such a plight as I am, please send me some teaching of Christ's love, which I can understand, so that I may escape from my misery and give myself to fight for right and humanity. I am writing this at midnight, and am very tired.⁷

This letter, written from Tokyo's slum district, is a Macedonian call from Japan's youth to the more favored youth of Christian lands. How happy are those young people, a growing number, who have found "escape from my misery," and the power "to fight for right and humanity" through a personal experience

of the love of God in Christ! Tasuke Uchiyama, living through years of suffering in the Imperial University Hospital in Fukuoka, is one of these happy ones.

"FATHER, I THANK YOU!"

Eighteen years ago Uchiyama was brought to the skin disease ward of the hospital; that was in 1916. Some years earlier his father had died, leaving him to be the support of his mother, and a younger brother and sister. He worked hard and by great effort had won his way to a position as a telegrapher when tragedy broke upon his life. A disease of the skin which showed itself first in a tiny itching spot on his head spread rapidly over his whole body. Finally he was brought to the specialists in Fukuoka. They pronounced his trouble a very rare disease for which no cure is known. However, they made it possible for him to be cared for in a place where he could sit most of the time in a bathtub and find in the water some relief from the torture of the itching. Work was found for the mother so that she could provide for the younger children, while the doctors used Uchiyama's body for experiments with this rare disease. For the rest—no future, no hope; and this blow fate had dealt him at the age of twenty!

We have never wondered that Uchiyama, when he understood the nature of his disease, asked his mother

to go to the drugstore and buy him a tube of the rat poison which is one of the favorite means of suicide in Japan. But she was a mother and could not. Meanwhile the newspapers, eager for lurid stories, carried everywhere the news of this tragedy. In a country town the heart of a Christian pastor's wife was moved with sympathy and she mailed to Uchiyama a little book which told of a heavenly Father who so loved mankind that he bore in Christ their sufferings and brought them hope. With that good news a life of victory began for the boy.

Our first visit to Uchiyama's bathroom-parlor lives vividly in memory. We were prepared to try to comfort him, nor did our first glimpse change our purpose. There he sat in a gray concrete bathtub, with nothing to look out upon but other similar tubs where the diseased came all day to bathe. Over his head was thrown a towel in which holes were torn for eyes, nose and mouth. As we talked he laved water over the towel from time to time, lest the itching become intolerable. The remainder of the time his restless hands were moving over his body, rubbing and scratching.

One does not speak too suddenly to a Japanese about intimate matters, so after getting acquainted we suggested prayer together before we parted. Earnestly we voiced our thought of comfort in this petition to God, asking that the lad might be given the strength to endure. But the first sentence of Uchiyama's prayer

burned a lesson into our souls which we shall never forget:

"Father, I thank You for sending me this disease, because it gives me so much time to talk with You!"

One youth said: "I have no faith. I am very lonesome." The other thanked God for the tragedy of his life, for it had led him to the Friend.

CHAPTER SEVEN

Christ Amidst the Storms

AS WE have been looking at the storms of change sweeping across modern Japan we have seen something of the spirit and influence of Christ working amidst them to help men find their way into a new life. In these closing chapters we consider more definitely some aspects of the Christian task.

“UNLESS I SEE GOD IN YOU”

A Japanese student, who was earnestly seeking Christ, walked one day with a missionary through the streets of a great city. In their conversation he asked, “How can I *see* God?” His friend pointed him to Jesus as revealed in the *Gospels*. Silently the student listened; then they parted. A few days later came a letter from the student and it read in part: “You told me I could see God in Jesus. But I think I cannot see God unless I see him in you.”

A pioneer missionary, James H. Ballagh, was visited one day by a young newspaper reporter, who, just for the sport of it, began to argue about religion. When the missionary realized the motive of the reporter, he kneeled down before him and began to pray aloud for

the man's soul. The young reporter sat there deliberately blowing cigarette smoke into the missionary's face, just to see how far his patience would endure. But Dr. Ballagh prayed on, more and more earnestly. Presently the reporter noticed that great beads of perspiration were standing out on the missionary's brow. It was too much for him. Hastily he left the room, but he could not forget that a man whom he had gone to insult should pray for him with such intensity. Yet he had seen it with his own eyes! The young man had met the love of Christ and to that Christ he finally surrendered. Then, for his own Christian service, he set himself the task of bringing to Christ everyone in his own clan. He would go and live with one family until every member of it had accepted his Savior, and rebuilt their lives to express that Savior's spirit. Then he would move on to the next household and repeat the process. At the time the story came to us from his own lips, he was an old man living in Korea with the last unconverted family. When, a few months later, success crowned his life work, he came back to Yokohama, satisfied now to die in the place where he had met Dr. Ballagh and, through him, his Master.

A CHRISTIAN FAMILY AT WORK

Thus slowly, naturally, there have been built up in Japan groups of followers of Christ, so that he is no longer revealed only through scattered individuals but

through a church. And Christianity, once a foreign thing, is growing under the leadership of the Japanese themselves. Visit the official gatherings of the major Christian organizations and you will find that the chairmen and officers are Japanese. Moreover, you will find that in their church bodies they have surmounted some of the barriers that still divide our denominational families in America. For example, the original causes that split certain denominations in America in the Civil War period have no meaning for the Japanese and they have insisted on ignoring them, so that they may unite into large cooperating bodies,—one great Methodist group, a Presbyterian-Reformed group, one Episcopalian group, and so on.¹ All of these groups and many others then work closely together in the fellowship of the National Christian Council.

True to this feeling of unity, practically the whole Christian Protestant body in Japan has been united in the Kingdom of God Movement. The fire of this great campaign was kindled when Dr. Kagawa, at a conference held in Kamakura in 1929, flung a bold challenge to the Christians of Japan to win one million souls to Christ. There must be, he felt, this great numerical increase before the church could become a social power among Japan's millions.

The challenge was accepted. And though it was Kagawa who had the vision and kindled the fire, it was the whole Christian church that caught up the torch and

carried through the movement for a three-year term. As a result, the message of God's love, and the new society he will create on earth through changed men and women, has been preached in every city, and many of the larger towns to thousands who had never heard such a message before. Hundreds of Christians have, for the first time, tried personally to win others. A Christian weekly newspaper is being distributed widely over the country. At the close of the three-year period the Japanese Christians have found themselves just realizing the immensity of their task and its possibilities in great special fields; they have, therefore, continued the movement with widening scope and more definite social plans. As the rural field, the industrial field, the education field, the city-slum field have come to stand out more clearly, the church has gathered its resources to go out and transform life in them. The serious drop in support from Western churches has only drawn the Japanese Christian group together more closely in greater determination to accomplish their task. The Kingdom of God Movement is marching on!²

A century from now, however, it will not be the statistics of membership or the number of evangelistic gatherings that will impress the student of church history as the most vital contribution of the Christians to present-day Japan. Rather, we believe, it will be the extent to which the church, numerically outnum-

bered, is building a new social order amid the tottering remains of Japan's old systems. One is frequently impressed with the statement, in the testimony of new Christians, that it was the friendliness in the church which drew them. Fairly typical is the experience of Dr. Tatsu Tanaka, the Buddhist priest. Visiting a public bath at a time when he was much discouraged, he was astonished to have a young stranger, with cheery good will, offer to wash his back for him. The lad was a Christian, and his friendliness won to Christ this gifted man who became one of Japan's great interpreters of the Master. To many a world-weary soul, coming from the coldness, the indifference, the suspicion of the old order of society into the Christian church, the contrast is like stepping from a raw, dull fog into the brightness of a warm home.

To the young people, especially, the Christian churches are the chief and frequently the only places where their natural desire for fellowship, recreation and for an opportunity to discuss together their common problems, can be satisfied in a healthy and stimulating atmosphere. In the *Kyoreikwai*, or young people's societies, scattered in little churches all over the land, a new social life for youth is being worked out. Slowly, very slowly, has the change come; but now, in summer gatherings in the mountains or by the sea, ever larger groups are assembling. The movement has become church-wide, with more than fifteen thousand

members. Christian homes are springing up out of these fellowships. Many a wise pastor or missionary holds it to be a happy privilege to serve as go-between in arranging the marriages of young men and women who have had the opportunity of becoming acquainted in groups sponsored by the church; and the homes founded through such unions have usually continued to be to him a source of joy.

Seventy-five years of building the Christian community in Japan has given time for some of the second-generation Christians to step into pastorates and places of leadership, and for the third generation of Christian youth to appear. Jesus Christ is becoming clearer to the Japanese through a small but growing Christian church. Here pure fellowship of the sexes is taken for granted; here the freedom which Christ brought to personality is assured; here love in its Christian sense is seen as the true motive of society.

NEW WAYS TO REACH NEW MILLIONS

One mark of a vigorous Christian church has always been its ability to find new ways to express its life under unusual circumstances. We have noted that in Japan half the population lives in rural regions, isolated from the more progressive people of the cities. To carry the message of Christ personally to Japan's eleven thousand scattered villages might be the work of centuries. But, thanks to the early development

of an educational system, it is estimated that on the average every other house takes a daily newspaper of some sort, and in this fact lay the opportunity for a new way of extending the Christian message.

As early as 1915 Japanese Christian leaders began the use of the press as a means of reaching the people, but lack of funds soon ended the experiment. Later, an American missionary, Dr. Albertus Pieters, took up the task in Oita, an interior city. He developed a plan that included not only employing the columns of newspapers for Christian evangelism, but also maintaining touch with readers who entered into correspondence. Today the movement has grown into a national one organized under the name of the Japan Christian News Agency, with headquarters in Tokyo and with branches in many places. Through the nation-wide contacts of this agency most of the large city papers, and many of those in small towns, are regularly carrying Christian material.

The scheme was interestingly simple. A contract was made for a section of advertising space in a newspaper, and a Christian message inserted, closing with an offer to send certain Christian tracts free to those who would write in for them.³ For a time, and in some localities especially, Buddhist opposition was strong, but this soon died out. Imitation was also attempted and failed.

The response was as amazing as the method was

simple. For the first insertion, made in two great Tokyo papers by the Rev. W. H. Murray Walton, his colleague, Bishop Motoda of the Episcopal church, prophesied that there would be about thirty replies. There were, in fact, three hundred. This meant three hundred new opportunities for Christian teaching, scattered, perhaps, over the length and breadth of the Japanese empire. The new method soon demonstrated that through the advertising columns of the newspapers thousands, who otherwise would have known nothing about it, could read the real Christian message.

A second result, equally surprising, soon emerged. It was discovered that correspondents who answered the newspaper articles threw off the usual reserve which makes it very difficult for a Japanese to talk to a stranger, especially a foreigner, about intimate matters. In these letters the inquirers write down their most secret thoughts with utter frankness. The managers of the New Life Halls, as many of the newspaper evangelism centers came to be named, found that lonely, burdened men and women were making them their confidants, pouring out their troubles, confessing their sins, and depending upon these unknown friends to open the way of new life to them.

Very soon the need of definite principles and methods of follow-up became apparent, and here the genius of Dr. Pieters had its full chance. In order to discourage the merely curious a small fee was charged for mem-

bership in the New Life Societies. For members a magazine was published, and certain privileges given. Among the privileges was that of borrowing books from a library. The borrower paid nothing but the cost of mailing them back. The statistics of the New Life Hall in Tokyo show that in less than eight years 18,310 carefully chosen books had been lent out by mail, more than ninety per cent of which went into non-Christian homes. Conservatively estimating two readers to the book—and it is probable that there were more—this one branch of the Japan Christian News Agency was touching about two thousand five hundred people each year through its library service.

In addition to the library service there were offered study courses in the Bible and the Christian message. The cost of these was usually met in part by the applicant. As interest in the Christian way grows, there arises the problem of linking the seeker to some Christian group; for experience has shown that when doubt and persecution come, both the seeker for Christ and the young Christian alike greatly need the fellowship of other Christians. So the inquirer is recommended to the nearest church and the pastor is informed. Many an inquirer, first touched by newspaper evangelism, has thus become an active member in some church.

But what could be done about those who were beyond the reach of churches? The Tokyo New Life Hall, for example, received applications from three

hundred and twenty-eight cities, towns and villages in Chiba prefecture, which is just outside the metropolitan area; yet only thirty-three communities in that prefecture had churches! Here again the wisdom of Dr. Pieters was manifest in the development of a Service and Sermon series. Every week there was mailed out to the inquirer and his friends—for a condition was that the new joy be shared—a printed pamphlet in which a complete Sunday service was given, including a sermon by some prominent minister. With the pamphlet went a postal card on which some member of the inquirer's group might send back a report of any meeting held. In this way many little groups in far-away hill villages or on distant islands are being given the privileges of Christian fellowship as they study the way of Jesus. The little they have learned in this way makes them eager to have fellowship with a Christian worker, or inspires them to attend the Peasant Gospel Schools, of which we speak later.

Some of the groups have had thrilling experiences. Occasionally, when it has become noised about in a village that Christian teaching was being studied, persecution has set in, or quarrels may arise in a group still young in Christian experience. So the leader of a New Life Hall, reviewing his daily correspondence, learns much about human nature which is so similar the world around. A report card came in one day from a little group far up in the mountains of Oita prefec-

ture. Everything in the report—time, place, collection, etc.—seemed as usual; but under the item “Number present” the young man reported: “Number present, five: God the Father, God the Son, God the Holy Spirit, the Devil and myself.” That young man is today an earnest Christian pastor of one of the large denominations. He was found for the church in an isolated mountain village by this new way of spreading the gospel.

With the growth of the newspaper evangelism movement, there has come a better understanding of and a greater friendliness towards Christianity in the newspaper world. Some of the metropolitan dailies are now carrying religious columns, for which able Christian articles are sought, along with presentations of Buddhism and Shinto. The Japan Christian News Agency has begun the syndication of articles by prominent Christians through the daily press, and in this new method there seem to be ever-expanding opportunities for reaching new millions with the gospel.

PEASANT GOSPEL SCHOOLS

But the problems of rural life have been developing too rapidly for newspaper evangelism alone to be adequate. Another approach to country people, opened in recent years, is by gatherings that are known as Peasant Gospel Schools. The honor of leading in this new phase of Christian work belongs to Dr. Motojiro Sugi-

yama, who has long been interested in rural life and who has now been elected to the Imperial Diet by a farmer-labor constituency. Inspired by the success of the folk schools of Denmark, he began rural work as early as 1911 in Fukushima prefecture. By 1923 the problems of rural life had become so insistent that Dr. Kagawa, ever busy among the underprivileged classes, turned his attention to the farmers. By 1928 these two leaders had joined forces, and in that year held the first Peasant Gospel School.

These schools are a wise adaptation of the methods of conference and fellowship to the peculiar conditions of Japanese rural life. They occur at times when farm work is light—in the bitter winter months, or during the pause in rice culture which comes in the dog-days of August. Selected young men are gathered in some convenient home or village hall in groups not too large to make personal contacts free and frequent. Often each one brings enough rice or barley for his own meals, while the vegetables and other elements of the simple diet are supplied locally. During the school period, which varies from ten days to a month, leaders and members of the group live together without distinction, and thus enjoy those opportunities for intimate contacts that are impossible in more formal schools.

The classes are not the formal affairs which the word seems to suggest. Imagine a group gathered on the mat-covered floor of a simple house somewhere in the

country. It is evening, and the pale electric light merely accentuates the dimness of the room. At one side stands the leader speaking, looking into the faces of the eager young people before him. As they take in his message, questions begin to stir in their minds, questions frequently voiced. What is real freedom? Does one owe anything to a society which does not give even food in return for loyal work? Is a lie ever justifiable? How can I lead my parents into a life of daily thanksgiving to God? How can the life of a man who lived two thousand years ago do anything for me? Such thoughtful questions, revealing deep, inner struggles and reflecting high ideals and bitter disappointments, are poured out to any leader who can reach the hearts of these men and women.

“Wherever the gospel schools have produced fruitful results, there has been a man of striking personality directing the work.” This statement made by a student of this type of Christian service hits the nail on the head. It is not the curriculum that matters. Such various subjects as these have been offered: Nursery Schools, Lessons from a Trip around the World, Jesus’ Sermon on the Mount, and Rural Life and Consumers’ Problems. The central need is for “a man with faith in God, and faith in the farm life as a noble mission in service for God and for fellow-men. A man who is able to inspire young farmers with self-confidence and self-respect and faith and zeal. With such a man a gospel

school is a success. . . . After one speaker, who had been with the gospel school for a day, had gone away, the young men remarked that he had not told them much which they did not already know, but he made them feel good to be alive and to be farmers."⁴

Steadily the movement has grown since its inception in 1928. Seventy Peasant Gospel Schools were reported for 1932, with a total attendance of two thousand. In estimating the real range of influence of these schools, it is safe to multiply that number by five or six, for the young farmers, returning to their villages, share their new vision with their friends. Within the first eight months of the year 1933, eighty such schools were reported. One might also point to baptisms, to the establishing and strengthening of rural churches, to the development of Christian cooperatives (of which more later), to the winning of additional members for New Life societies, and the like. But undoubtedly the highest result has been the transformation of character and life purpose among the young people of the country. Wrote one young man, twenty-one years of age, "I have come to know and understand that I have a mission in rural life. With this has come the sense of the fact that I am not sufficient for this mission. I am so happy, however, because I have learned that God is a source from which I may secure help. . . ." Another, twenty-six years old, wrote: "Formerly I engaged in farming with only the thought of profit. I have now

come to consider the soil in relation to mankind, and have seen a relation of love. Without this element of love of mankind in farming, life on the farm is meaningless.”⁵

Here again we see clearly the figure of the Christ who of old walked through the grain fields. He is walking the narrow paths between the rice fields of Japan now, changing ambitious men, selfish men, ordinary men, into apostles of the new life for the needy farmers of Japan.

CHRIST AND MAMMON

The amazing development of modern industry throughout the world, with the machine and its products penetrating every moment of our lives, sets before the Christian church a gigantic task. The human motive which has run through all this development has been, in the main, the motive of personal gain. Clearly seen, it is selfishness; its whole spirit is the very opposite of the spirit of Christ. Our seers have been warning us that Christ must conquer this modern mammon, or mammon will destroy the church and civilization. The developments of the past few years seem to justify these prophecies. Desperate political expedients are being tried in one country and another in an effort to overcome the disintegrating power of this deep-lying motive of selfishness. Yet there are few evidences that

the inner spirit of modern industrialized society is being touched.

While in Western lands these strange and revolutionary experiments are being tried, it seems eminently fitting that in Japan, which has felt so keenly the malignant aspects of industrialism, there should arise a prophet of a new order—Toyohiko Kagawa. We have already seen how, at the age of twenty-one, he threw himself into the slums, there sharing poverty and squalor that he might the better proclaim the message that God is love. But Kagawa could not be kept in the slums; he has become a prophet in the whole land. And with his rare ability to translate ideals into actual life, he has launched various cooperative movements as a means of reconstructing the economic world.

The ideas behind Kagawa's plan are neither difficult nor new, though they are put forward with a wealth of knowledge that is amazing. God is a loving father; men, his children, are brothers. To live as brothers, each suffering with the other, each aiding the other, not only represents the highest ideal but also the only safe way of economic life. The way of selfish interest—the personal profit motive—is death; the way of the cross is life.

A few years ago a famine in north Japan so impoverished the farmers that the doctors of many villages abandoned their practices and moved away. They saved themselves, but they left a problem; for it was

discovered that a quarter of the villages of Japan were doctorless. This was a situation so pitiful that the Emperor gave four million yen to pay for medical aid to these villages. In four years the money was all spent; but the problem remained. Then the Christian mayor of the village of Aika, visiting Kagawa's work in Tokyo, caught the vision of brotherhood and returned to organize a medical cooperative in which all of the village people shared. A doctor was found who would live and work in the community for a small salary and in a spirit of service. Small contributions per person provided the necessary funds. Thus, by sharing, the needs of the unfortunate were met and the first medical cooperative in Japan was founded in the spirit of Christian service.

Gradually the movement has spread over Japan. It has met the bitter opposition of the Physicians Association, whose members have an average monthly income of four hundred and fifty yen, while many a farmer family sees not that much in a year. But the value of the medical cooperatives, as a means of saving the rural population, is being recognized even in official quarters, and a new ideal of service is gaining acceptance.

Kagawa has carried this same principle of cooperation into credit societies, consumers' leagues, purchasing cooperatives, unemployment and accident insurance societies. The Christian men who have led these

cooperatives have furnished the integrity which alone can make the movement safe, and requests have come from cooperatives of other types for such Christian leaders. A Christian school for training managers of cooperatives seems a necessity in the near future.

Nor does the vision of the prophet end here. Beyond the reorganization of Japanese society in the spirit of Christian brotherhood and service, Dr. Kagawa sees the possibilities of an international cooperative, through which each nation shall cease to strive to enrich only itself and its own people, and shall join in a Christian movement to feed, clothe and care for all the peoples of the world. In this vision there stand forth the possibilities of a movement that someone has significantly christened the Fourth Internationale of Christ.

CHAPTER EIGHT

The East Calls to the West

A WESTERNER, paying her first visit to Japan, stood on the deck of the steamship as it entered Tokyo Bay. Her eyes eagerly searched the scene before her from the shore line to the green hills along the horizon. Finally she exclaimed, with a note of disappointment; "I cannot see it!"

"What are you looking for, Madam?" courteously asked one of the ship's officers standing near by.

"Oh, I wanted so to see Mount Fuji," answered the lady.

Instantly came the ringing answer: "Look higher!" As the visitor did so, a cry of delight broke from her lips; for there, snow-capped, gleaming, far above the clouds rose the shapely cone of Japan's peerless mountain.

This incident is symbolic of our task today. As we have been reading of the difficulties that Japan has to meet, undoubtedly we have often thought how similar they are to our own in the West. In fact, however, they are not similar; they are one. The storm is one, all around the world. The enemies of the race, the difficulties of the race, are common enemies, common difficul-

ties. The years of world depression have driven this lesson home—and at what cost! The new Kingdom of Love cannot come in Canada, or in America, unless it also comes in Japan, China, India and Africa. Are we looking for the Christ in America? He is not the Christ of America, nor the “Christ of the Andes,” nor the Christ of the Orient. “Look higher!” There we can see him—the Christ of the whole wide world.

This, then, is our task; to join with him in building a world-wide Christian order. Call it a Christian civilization, or society, or kingdom, or what you will: it must be built on God’s laws, it must be permeated with Christ’s spirit, it must include all. This is no new conception. John Wesley expressed it, years ago, when he said: “I call for an alliance, offensive and defensive, with every follower of Christ.” The bonds which bind us together in this alliance must be stronger than the differences of race, language and custom that separate us. They must be the bonds which come from a common ideal, a shared task.

It will not be easy—this rallying of the followers of Christ among all nations to create a better world order. It will call, first of all, for an understanding of each other, a respect for one another’s ideals. Let us take a concrete illustration.

In the gray dawn of December 23, 1933, the sound of three cannon shots thundered across the city of Fukuoka, where I lived. In a few moments the people

were astir. Flags were appearing before doorways. Excited groups formed in the streets to discuss the event. You could hear the tinkle of the bells tied to the waists of the newspaper boys as they ran about distributing the extra editions. Similar scenes were enacted all over the Empire. At six o'clock there had been born to the Emperor and Empress a son, a Crown Prince, to carry on the oldest Imperial line in the world. Three little girls had come to that home previously, but the nation had been waiting for a son, a future Emperor, to assure the succession. So, when little Akihito was born, the Japanese people went wild with joy. For days the flags fluttered. Spontaneously, great lantern processions formed at night, winding even to the guarded precincts of the Imperial palace in Tokyo. The Emperor broke all precedents by coming out to view the demonstrations and share in the joy. Wrote the editor of the great newspaper *Fukuoka Nichi-Nichi*: "Since the august birth, everything I see has a different appearance for me."

Here we glimpse one of the deepest foundations of the Japanese nation: that profound loyalty to the Imperial line. It baffles the understanding of the West, but it is a central reality in Japanese life. The very thought of it has, as we have watched, brought tears to the eyes of a great Japanese Christian and scholar. This loyalty is a great power, a unifying force; too sacred even in Japanese minds to be mentioned lightly. Such

traits as these we must understand, before we shall be able to cooperate in the world task.

Our Japanese brothers and sisters must also seek for understanding. Many of them are doing so, stretching out hands across the Pacific to grasp the hands of the Christians of the West. They challenge us to join them in the great world task. How better can we close this book, devoted to better understanding and world brotherhood, than by giving you the message of a leader who speaks from his heart for Japan's youth to the heart of the youth of America?

Seishu Kawashiri, who voices this message, comes from a country home in south Japan. He knows the struggles of the rural people. While attending Chinzei Gakuin, a Christian mission school, he caught the vision of Christ and His challenge, and dedicated his life to the Master's service. Later he went to America and graduated from Ohio Wesleyan University. He attended Drew Theological Seminary, and then did post-graduate work in Union Theological Seminary. Returning to Japan he entered the pastorate. His message was addressed especially to the student group, and after a time he naturally found his way into the Central Tabernacle, Tokyo, one of Japan's great student churches. From there youth called to him again, and he passed to the deanship of the Middle School Department of Aoyama Gakuin. In this great mission school, with its total of more than 3,500 students, he serves today.

THE YOUTH OF JAPAN TO THE YOUTH OF
AMERICA

BY SEISHU KAWASHIRI

As I write on this first day of September, 1933, all of the people of Japan, and especially those of Tokyo, have been living through in memory the terrors of the Great Earthquake that occurred just ten years ago. That was an unforgettable day of tragedy, and the night was bright with the lurid light of many fires. Death and destruction had stalked since noon, and our beautiful capital was a vast heap of debris and ashes, the funeral pyre of more than fifty thousand of our brothers and sisters. Today, ten years later, the nation has paused in prayer and silent meditation upon that vivid tragedy, those days of indescribable turmoil.

Yet we young people of Japan are today in deeper, more serious chaos than at the time of the Great Earthquake. Then the blow came from without. And though it took a heavy toll of life and property, it challenged us to greater heroism and brought out the beauty of sacrifice and cooperation among our people. Today the chaos is within. Our souls are torn, as we struggle to decide between antagonistic teachings and ideals. And there is tragedy, too, for year by year many of our younger brothers and sisters, pressed by the injustices of the economic order, either sicken and die; or leap to their death before trains or into rivers or volcanoes;

or else, because they have expressed their sense of the injustice, are caught in the machinery which society keeps for its protection.

There is yet another difference! Ten years ago, when the crushing hand of fate fell upon us, and Japan was thrown into the sad pit of the earthquake, the world poured their tears of sympathy over us. Tender gifts of heart came with every ship that hurried to our shores. Even gray warships, with their ominous guns, became messengers of mercy, and the dove of peace perched upon their mastheads. These gifts of love, especially from the Americas, no Japanese can ever forget.

But today, when we are in greater need than in 1923; when our spiritual and social foundations, rather than the foundations of our cities, are shaken and crumbling—today, we miss the spontaneous sympathy, the help and understanding given us in that time of earthquake. We are in the midst of world problems of race, and nation, and society, and we struggle for physical life. We are harried by what seem to be inexorable necessities—food, clothing, a chance to live. But about us we see doubtful, and scowling faces. The dove perches no longer on the mastheads of the warships that plow the Pacific. We long to be understood; to be guided by love.

Especially by you, our fellow-youth across the seas, we would be understood; for with youth rests the hope of making real the angel's message of peace on earth,

good will to men. Some in the West have tried to picture us all as swashbucklers, or spies, or in equally unpleasant roles. We wish you to know how untrue are these sweeping condemnations, because you understand the spiritual depths which lie under the life of Japan.

On September first, 1933, our Emperor paused with his people, and bent his august thoughts upon the sorrows and tragedies of other days. We do not know what deep thoughts passed through his mind and heart, but his prayer helps us to remember that such prayer undergirds our nation. Our Emperor, when eight years ago he came to the throne of his fathers, attained his authority through no human agency. There is no coronation in Japan, nor any election such as you of the United States hold to choose your president. The new Emperor comes to his dignity only after a night spent in prayer and communion with the Powers that rule all.

Early in the evening of the day before his accession, he enters a building shaped of clean, new wood, in the form of the abodes of our early ancestors. As Dr. Nitobe has written, "When he enters the inner chamber, he is alone. All around him is silence, broken only, it may be, by the cry of a night bird, or the chirping of an insect. Not far off thousands of his faithful subjects are keeping watch, but every voice is hushed; for the whole nation keeps vigil with him tonight." He

stands in the very presence of the Eternal, albeit that Eternal may be spoken of under the name of the Goddess of the Sun, Ancestress of the Race. And thus, in silent vigil through the night, our Emperor seeks that source of power in the Unseen which may guide him as our ruler and our father. For the sake of the people, he sanctifies himself for his great responsibility.

Is it strange, then, that not only our Emperor but our people should go forth with a sense of mission or destiny? Perhaps we may err in our methods, or go astray in our plans or deeds; for we are but men. But no mere material selfishness lies at the basis of our national life. Rather, there is a mystic vigil, a practice of the presence of the Unseen, which binds us to our land, our Emperor, our traditions with a strength that has been our salvation in these days when the winds of the West have been roaring upon us with their myriad changes, their searing materialism and lust, their echoes of the mad dance of gain and pleasure.

Does this help you to understand our patriotism? We are an old-young nation. This is the 2,563rd year of our history. One race with an unbroken rule, under one family of Emperors. To these Emperors we are bound by a loyalty which is the golden cord making our nation one. To give our lives for the Emperor who guards our borders is only a normal expression of our attachment. One of the soldiers who helped to storm 203-Meter Hill, at Port Arthur during the Russo-

Japanese War, wrote of his experiences and called himself a "Bullet of Flesh." Thus, according to his best understanding, he was living up to that sacred and mystic heritage which every true Japanese feels is his.

But our patriotism need not stop there, and it does not stop there. As the ancient samurai had no higher object of admiration than an enemy equal in bravery to himself, so the patriot of Japan, wisely guided, touched by the power of that Man of the Orient who is the World Christ, can open his heart to the brave and beautiful of other lands; can "join with them in marching to the Son of Man." A few days ago I passed a new tomb, that of a famous Japanese Christian leader, who, recently, was called to higher service. I stopped a moment in reverence, and was caught by the words carved by his friends upon his tombstone in his very own handwriting. Here was the concluding confession of his unmoved, courageous faith, borne out by his whole life and character:

I for Japan,
Japan for the World,
The world for Christ,
And all for God.

Yes, we Japanese are ardent lovers of our own country, true patriots. But we know that our country does not exist merely to be an isolated nation, enjoying herself selfishly, but must exist with an aim to cooperate with others in the making of a better world. We have

learned that the Unseen Presence, which we have for centuries revered under one name, is truly the God of the Universe, whose children are we—and you.

I have said that we are an old-young nation. We have a long past, but we have stepped out into a modern world where you, younger in years of national history, are our teachers and our models. As one of Japan's publicists recently summed it up in an article in *The Atlantic Monthly*, "America Teaches, Japan Learns." There are some plain-spoken, perhaps, bitter things in that article; but it brought out one truth which we beg you not to forget. We are taught not alone by your missionaries, or your professors who come to our shores. We are taught also by your statesman, your politician, your men of commerce and diplomacy. We learn from your baseball, your football, your movies, your cabarets, your gangsters. Your twenty-one new battleships form one of our lessons; your "America first" another.

Not all of us are wise enough to distinguish between that which is good and that which is not. And when our judges in the juvenile courts must send our boys or girls to prison for imitating what they have seen in the American gangster movies, our hearts are queerly stirred. Those of us, at least, who have caught the vision of Christ-like living, would cry out to you with all our hearts; "For our sakes sanctify yourselves.

Show us the Christ in your lives, else many of us cannot see him."

But we do not mean that the responsibility lies with you alone. Surely it is our duty, too, to make this world and this age, including our nation and people, better and more glorious by cooperative effort and understanding. I do not know of any power which can enable us so to live except the power which is found in the life of faith in the God of Christ, who created us to live as brothers and sisters, in spite of differences in race, nationality, power and wealth. But many people think that such an ideal is too dreamy for such a scientific, materialistic, atheistic age. We cannot but agree with them that the actual society of the political world, the world of economics, the world of diplomatic relations, is on a totally different, and what everyone concedes to be, a lower plane. No single nation, no society of nations has appeared strong enough to change the current of nationalism and selfishness which seems now to be bearing us towards the vortex of another world conflict.

But what if the nations of the world could be brought to realize the folly of their ways? Suppose they could see their sins and repent, and, like "twice-born men," set themselves to the creation of a different kind of society, where not "My Country," but "My World and all its Brothers and Sisters," becomes the battle cry? Would there not be hope of a better world? Indeed, is

there any other hope in sight to save us from another world struggle which, like the last, will merely pile up hatred and injustice to start still other struggles? What else, but regeneration, can save us from this never-ending circle of self-destruction?

As the representatives of the nations are seeking vainly to bring about disarmament, we young Christians of Japan cry across the seas to you in the Americas, "The only way is by a turning right around, a repentance for us all. Will you join us in it?" A fellow-student in Japan has expressed our thoughts in these words: "As long as war exists among mankind, the blame should be upon us Christians. If selfishness rules in Europe, we all share in the responsibility. If Japan fights, Christians in America should not merely blame the Christians in Japan, but should share their blame, and grieve together over the fact that Christ's will is not yet done upon the earth. Just as parents feel the sorrows of their children, is there any reason why you cannot feel our sorrows as your own? Or, why we cannot feel your sorrows as ours? We young Christians of Japan repent our lack of faith with tears. We believe it our mission, through the holy name of Christ, to dispel the dark clouds of suspicion, hatred, strife which threaten the world. Let us kneel before Christ and listen to him once more!"

Herbert Hoover is thus quoted by Sherwood Eddy in his book, *New Challenges to Faith*: "Our dangers

today are not economic or foreign; they lie in the possible submergence of the moral and spiritual by our great material success." This is surely not a danger to America alone, but to every land. Out of this submergence has arisen strife—individual, class, national and international. Dr. Eddy asks: "Does not the whole religious situation today demand, not that we join either party in strife, but that we seek to follow Jesus' way in love?" The concluding words of his volume are:

In every such movement in the past there was, on the part of the founder and the original group, a single-hearted devotion to God. There was a sacrificial return to Jesus' way of living, regardless of the cost. There was a self-forgetful service of men that sought to meet the actual needs of the age. Beginning never with numbers, never with majorities or favor, but always with concern for quality rather than quantity, for reality rather than appearance, in small groups the fire was lit and rekindled in the past.

I cannot get it out of my mind and heart that it is the youth so conscious of the need of reformation, or, better, of the rebirth of individuals, societies and nations; this youth which is needed to bring in a new day of light and joy, though darkness saddens our lives now.

We send, then, our message and our challenge across the waters of the Pacific to you our fellow-Christians in the Americas. Let us seek again the way of Jesus. Our elders, and we ourselves, have prided ourselves on

our intellects, on our study, on our science. We have gotten many valuable things in this way, but we have lost much, too. We have lost the leadership of God.

Let us seek that leadership again, first for ourselves personally, then for our groups, our schools, our nations. Join with us in an honest confession before God, which will take away the barriers that prevent his power working through us. Let us open our hearts to each other frankly and freely—even across the seas. Let us face the cross which still awaits every one of us who truly seeks to follow God's will. To some of us in Japan such a Christian world-view may well mean persecution, perhaps worse. Let it come! Starting within, let us build up a new spiritual order, thrilling with the reality of a daily life with God. Let us push on out into the social group about us, into the nation, into the world. Only such an understanding and such a surrender to the will of God, even to the bearing of a cross, can lead our peoples and the human race safely out of the present Gethsemane and into a new world of love. Will you join us in this quest?

EXPLANATORY NOTES

CHAPTER I

1. *Daimyo* literally means "great name." There were also the *shomyo* ("little name"), who were the less powerful feudal lords. However, we follow the Japanese use of the word *daimyo* for the whole class.

2. Francis Xavier was a Spanish monk whose zeal was fired by Ignatius Loyola, founder of the Jesuit order. Xavier's missionary career was one of vivid adventure. See E. A. Robertson's *Francis Xavier* (Student Christian Movement Press, London, 1930), or E. K. Seth-Smith's *The Firebrand of the Indies* (Macmillan Co., New York, 1922), as well as many volumes of collected biographies.

3. See Otis Cary's *History of Christianity in Japan*, an old book to be found in libraries, yet still the most complete work of its kind. Vol. I contains the account of the Catholic missions, ancient and modern. The Report of 1582 is found on p. 91; the letter from the "King of Bungo" on p. 95; the story of the Spanish pilot on p. 124; and the Shimabara Revolt ending at Arima Castle on p. 219 ff.

4. *Ibid.*, Vol. I, p. 282 ff.

5. Mrs. Etsu Sugimoto's *A Daughter of The Samurai* (Doubleday, Doran and Co., Garden City, N. Y.) has a beautiful description of a samurai home. Masamune was probably the most famous of the sword-makers of old Japan, and to own a Masamune blade was the ambition of every young samurai.

6. The story of the Richardson incident is based on the account of Dr. J. C. Hepburn, who attended the wounded at the American consulate. It is recorded in David Murray's *Japan*, pp. 343-344 (G. P. Putnam's Sons, New York, 1904).

7. At the celebration in 1932 of the fiftieth anniversary of the founding of Iai Jo Gakko, a Methodist girls' school in Hakodate, the Japanese teachers and students reproduced this scene from the life of Bishop Harris, thus showing what a deep impression it has left on the Japanese mind.

8. Dr. Ballagh's account of Yano is quoted in Cary, *op. cit.*, Vol. II, p. 55.

9. Until we in the West understand something of the bitter feeling of Orientals about the territorial expansion of Western nations in the Far East, we can never comprehend the Oriental situation. For a frank statement see Kakuzo Okakura's *The Awakening of Japan* (Japan Society, New York), especially Ch. V, which is entitled "The White Disaster." The seizure of several small islands lying between Formosa and China by French warships during the summer of 1933 stirred up these old fears.

CHAPTER II

1. The following books treat of the emigration problem and are worth consultation: E. A. Ross, *Standing Room Only* (Century Co., New York, 1927); Warren S. Thompson, *Population Problems* (McGraw-Hill Book Co., New York, 1930) and by the same author, *Danger Spots in World Population* (Alfred A. Knopf, New York, 1930). It would be well, also, to look into J. E. and D. Orchard's *Japan's Economic Position* (McGraw-Hill Book Co., New York, 1930) and *Japan: An Economic and Financial Appraisal*, by Harold G. Moulton and J. Ko (Brookings Institution, Washington, D. C., 1931). These books will also supply a wide range of statistics on Japan, all highly reliable.

It is of interest to note, in connection with Japan's emigration problem, that Dr. Hewlett Johnson, dean of Canterbury Cathedral, speaking on July 6, 1933, proposed that Great Britain give to Japan "the part of Australia which we

cannot colonize ourselves." This Christian gesture roused tremendous opposition, as would be expected, but that it was seriously made is inspiring. (See the *Japan Advertiser*, Tokyo, July 7 and 8, 1933.)

2. See Moulton and Ko, *op. cit.*, p. 395.

3. Shuichi Harada, *Labor Conditions in Japan* (Columbia University Press, New York, 1928), a doctor's thesis which is a mine of information on Japan's laboring conditions.

4. See P. H. Clyde's *International Rivalries in Manchuria* (Ohio State University Press, Columbus), Chs. V and VI.

5. Statement of the manager of the Kanegafuchi Spinning Mill, Hakata Branch. In this connection, Sidney L. Gulick's *Working Women of Japan* (Missionary Education Movement, New York, 1915) especially Ch. VII, makes a valuable contribution.

6. The quotation is from one of a series of articles in the *Japan Chronicle*, Kobe, by "An American Sociologist," reprinted in booklet form in 1921.

7. A good account of Tenko Nishida may be found in Galen M. Fisher's *Creative Forces in Japan*, pp. 129-131, (Missionary Education Movement, New York, 1923).

8. From Mr. Morinaga's own account of his Christian experience, as given in the *Japan Mission Quarterly*, Vol. VII, No. 3, July, 1932, p. 237.

9. This book (Harper and Brothers, New York, 1932) is one which none interested in Japan or in the progress of the Christian movement can afford to miss. The quotation following is from this source, p. 50. Dr. Kagawa has since written a new book translated by Dr. Axling, *Christ and Japan*, in which he deals with the religious situation in Japan and with the Christian movement (Friendship Press, New York, 1934).

CHAPTER III

1. Of the many sources on the life and work of this great Christian pioneer in modern Japan, two books are of

special value. J. D. Davis's *Maker of the New Japan; Life of J. H. Neesima* (Fleming H. Revell Co., New York, 1905) is an old book which may be found in libraries. It gives the life of the man. A. S. Hardy's *Joseph Hardy Neesima: A Biographical Sketch* (Houghton Mifflin Co., Boston, 1891) is more detailed, and gives Neesima's own words. Both have been drawn upon for this chapter, but the quotations from Neesima are from the latter book. The modern spelling, Niishima, is used in the text.

2. Davis, *op. cit.*, p. 20.

3. The use of names for the various grades of Japanese schools differs somewhat from our American usage. The grade schools are spoken of as "primary schools." High schools for boys are called "middle schools," while those for girls are known as "girls' higher schools." Colleges are usually "higher schools." Above these are the universities.

4. Statistics of 1929.

5. Inazo Nitobe, *Japan*, p. 244 (Charles Scribner's Sons, New York, 1931). An invaluable book for an understanding of Japan.

6. *Ibid.*, p. 236.

7. The quotation is taken from the official statement of the Ministry of Education reported in the *Japan Advertiser* of June 8, 1933.

8. Nitobe, *op. cit.*, p. 238.

9. The quotations in this section are from an address delivered by Mrs. Hani before the Sixth World Conference of the New Education Fellowship, held at Nice, France, July-August, 1932. Mrs. Hani kindly supplied these passages.

CHAPTER IV

1. The story of Sogoro Sakura is best told in English by Lord Redesdale in *Tales of Old Japan*. Sakura's story is found on p. 161 ff. of the Caravan Library edition (Macmillan Co., New York). Quotations are taken from that edition.

2. H. G. Moulton and J. Ko, *op. cit.*, p. 334.
3. Miriam Beard, *Realism in Romantic Japan*, p. 345 (Macmillan Co., New York, 1930). Quoted by Moulton.
4. Moulton and Ko, *op. cit.*, p. 331.
5. The statistics in this section are all from original government sources. Most of them may be found reproduced in Moulton.
6. Motojiro Sugiyama, in an article entitled "The Rural Problem," in the *Japan Christian Quarterly*, Vol. VI, April, 1931, pp. 112-113.
7. From Harada, *op. cit.*, pp. 82-83.
8. One of the best of recent surveys of Japan is Captain M. D. Kennedy's *The Changing Fabric of Japan* (Richard R. Smith, Inc., New York; Macmillan Co., Toronto, 1930). Captain Kennedy, formerly military attaché of the British embassy in Tokyo, is now Reuter's correspondent there.
9. Dr. Kenyon L. Butterfield, in an interview at the writer's home in 1931.
10. The results of Dr. Butterfield's very important studies of Christian missions in rural Japan and of his conferences on the subject are reported in his volume *The Rural Mission of the Church in Eastern Asia* (International Missionary Council, New York, 1931).
11. The story of Sotohiko Masuzaki, largely in his own words, is told in a short book entitled *Salting the Earth*, by H. and H. F. Topping, one of the publications of "The Friends of Jesus," sometimes called "The Kagawa Cooperators." Mr. Masuzaki and the authors have kindly given permission for the quotations from that book. (For its American source, see Reading List.)

CHAPTER V

1. Shingoro Takaishi, in *Women and Wisdom of Japan* (Wisdom of the East Series, E. P. Dutton and Co., New

York). The main part of this little volume is the translation of *Onna Daigaku*, or *The Great Learning for Women*, borrowed from B. H. Chamberlain's *Things Japanese* (John Murray, London). The quotation in point is found in Mr. Takaishi's introduction.

2. *Ibid.*, p. 33.

3. Nitobe, *op. cit.*, p. 238.

4. Takaishi, *op. cit.*, pp. 34-35. Frequently middlemen, or go-betweens, were employed by parents to find acceptable candidates for husband or wife. Sometimes, however, they were friends. The practice still persists. The deceit of unscrupulous middlemen (or women) in suppressing facts sometimes works havoc and suffering. Christian pastors often find it wise to serve as middlemen in setting up Christian homes.

5. *Ibid.*, pp. 36-37.

6. Yusuke Tsurumi, *The Mother* (Rae D. Henkle, New York, 1932). This novel on social conditions of the past in conflict with the new, had a remarkable success as a best-seller in Japan and later ran for two years in a dramatized version.

7. Quoted in W. H. Murray Walton's *The Press and the Gospel; the Story of a Japanese Experiment*, p. 47 (Student Christian Movement Press, London, 1932; available from the Missionary Education Movement, New York). We should note that in recent years Shinto shrines, in some places, have begun to make it possible to hold marriage ceremonies in their buildings, but the religious ceremony is scarcely developed.

8. From Mr. Y. Matsumiya's article "The Menace of the Café," in the *Japan Christian Quarterly*, Vol. VI, October, 1931, pp. 372-373.

9. Quoted in the *Japan Advertiser*, July 17, 1933. "San" is the Japanese word for "Mr.," and "Mrs.," or "Miss." Masao-San would, in this case, mean Mr. Masao. The Ginza

is the Broadway of Tokyo and the center of the café district.

10. The *Japan Advertiser*, July 14, 1933.

11. The *Japan Advertiser*, August 19, 1933.

12. Hampei Nagao gives a list of temperance villages in Japan in his article "The Growing Temperance Movement" in the *Japan Christian Year Book*, 1933. The *Japan Advertiser* for July 9, 1933, reported that Premier Saito signally honored the village of Miho, in Nagano prefecture, because a debt of over 400,000 yen had been cleared within a year by a strict application of prohibition.

CHAPTER VI

1. Dr. Toyohiko Kagawa's *Christ and Japan* contains an illuminating discussion of Japanese religious life, particularly the sects of the three religions. W. E. Griffis's *The Religions of Japan* gives a good description of Shintoism which is not too technical. In that book some of the objects of worship are described.

2. There is not a little discussion among scholars as to the meaning of the Japanese word for god, *kami*. The ideograph which is used for it came from China, long after the word itself was coined. The best guess as to its meaning is that it seems to refer to "upper," or "above." The *kami* is the one above the human; the superhuman.

3. *Saru-ta-hiko*, another old Japanese word, is written with the characters borrowed from China which mean "Monkey-rice-field-prince." Hence the monkey face.

4. This word "Western" is not to be confused with the use we have so far made of it. The popular Buddhist belief is that Paradise lies off to the west, much as soldiers in the World War talked about "going West." The "Western-going ship" would accompany the spirits on their way back to Paradise.

5. W. H. Murray Walton, *op. cit.*, p. 57.

6. Quoted from Dr. Toyohiko Kagawa's article "Missions Without the Cross," a criticism of the Report of the Laymen's Foreign Missions Inquiry, which appeared in the *Christian Century*, Vol. L, No. 21, May 24, 1933, p. 680.

7. W. H. Murray Walton, *op. cit.*, p. 73.

CHAPTER VII

1. The *Japan Christian Year Book*, 1933, lists 33 Protestant denominational groups in Japan. Of a total reported Protestant membership of 232,626, the four great groups, i.e., the Kumiai (including Congregational and Christian churches), the Nippon Seikokwai (embracing all Episcopalians), the Nihon Kirisuto Kyokai (Presbyterian North and South, German and Dutch Reformed) and the Nihon Methodist Church (Northern and Southern Methodist and the United Church of Canada) list a total membership of 143,197. The Holiness Church, reporting 19,512 members, alone refuses to cooperate with the Kingdom of God Movement.

2. A splendid illustration is afforded by the Japan Methodist Church. Faced in 1933 with an unexpected cut in funds from the three parent churches in the United States and Canada, Bishop Akazawa successfully raised the deficit of 24,900 yen.

3. Much of the material on newspaper evangelism is taken from Murray Walton's *The Press and the Gospel*, previously referred to. See also Chapter VI, p. 136 ff.

4. In the *Japan Christian Year Book*, 1933, is an excellent article by Gurney Binford entitled "Rural Gospel Schools." The quotation is from pp. 91 and 92.

5. *Op. cit.*, p. 94.

A BRIEF READING LIST

Readers desiring to consult a fuller list of books are referred to the annotated bibliography in *Suzuki Looks at Japan*, by Willis Lamott (Friendship Press, New York, 1934). The following list has been compiled by the editors of this volume from titles included in the Explanatory Notes prepared by the author of *Typhoon Days in Japan* and from other titles selected from among the very extensive literature on Japan, with the aim of suggesting a limited number of books that are readily available, recent in date, and valuable as background for study groups. It should be noted that the views expressed in the several books do not necessarily reflect those of the author and the publisher.

Young people's groups using *Typhoon Days in Japan* as the basis for a study course should secure from their denominational literature headquarters the valuable supplemental material which the mission boards are prepared to furnish. From the same source, or from the publisher of this volume, leaders may secure a course for young people's groups studying Japan, prepared by John Irwin and based primarily upon this book. Price 25 cents.

General and Descriptive

- CHANGING FABRIC OF JAPAN, THE. M. D. Kennedy. Ray Long and Richard R. Smith, Inc., New York. 1931. \$5.
- CREATIVE FORCES IN JAPAN. Galen M. Fisher. Central Committee on the United Study of Foreign Missions and Missionary Education Movement, New York. 1923. 75 cents.
- DAUGHTER OF THE NARIKIN, A. Etsu Inagaki Sugimoto. Doubleday, Doran and Co., Garden City, N. Y. 1932. \$2.50.
- DAUGHTER OF THE SAMURAI, A. Etsu Inagaki Sugimoto. Doubleday, Doran and Co., Garden City, N. Y. 1925. \$1.
- LAND OF GODS AND EARTHQUAKES, THE. D. G. Haring. Columbia University Press, New York. 1929. \$3.50.

- JAPAN. H. G. Moultoi and J. Ko. Brookings Institution, Washington, D. C. 1931. \$4.
- JAPAN. Inazo Nitobe. Charles Scribner's Sons, New York. 1931. \$5.
- JAPAN'S ECONOMIC POSITION. J. E. and D. Orchard. McGraw-Hill Book Co., New York. 1930. \$5.
- REALISM IN ROMANTIC JAPAN. Miriam Beard. Macmillan Co., New York. 1930. \$5.
- TALES OF OLD JAPAN. A. B. F. Mitford (Lord Redesdale). Macmillan Co., New York. \$1.40.
- WOMEN AND WISDOM OF JAPAN. S. Takaishi. E. P. Dutton and Co., New York. 90 cents.
- WORLD TIDES IN THE FAR EAST. Basil Mathews. Friendship Press, New York. 1934. Cloth \$1; paper 60 cents.

Christianity in Japan

- CHRIST AND JAPAN. Toyohiko Kagawa. Friendship Press, New York. 1934. Cloth \$1; paper 50 cents.
- GORO TAKAGI—MUSICIAN. William Merrell Vories. Omi Mission Book Department, Omi-Hachiman, Japan. 1933. Available from the Missionary Education Movement, New York. \$1.
- HIGHWAYS AND BYWAYS OF JAPAN. Lois J. Erickson. Fleming H. Revell Co., New York. 1929. \$1.50.
- JAPAN CHRISTIAN YEAR BOOK. Available from Foreign Missions Conference, 419 Fourth Ave., New York. \$2.50.
- JAPAN AND HER PEOPLE. Ethel M. Hughes. (New and revised American edition.) Friendship Press, New York. 1934. Cloth \$1; paper 60 cents.
- JAPANESE WOMEN SPEAK. Michi Kawai and Ochimi Kubushiro. Central Committee on the United Study of Foreign Missions, Boston. 1934. Cloth \$1; paper 50 cents.
- KAGAWA. William Axling. Harper and Brothers, New York. 1932. \$1.

PRESS AND THE GOSPEL, THE. W. H. Murray Walton. Student Christian Movement Press, London, 1932. Available from the Missionary Education Movement, New York. \$1.

RURAL MISSION OF THE CHURCH IN EASTERN ASIA, THE. Kenyon L. Butterfield. International Missionary Council, New York. 1931. Cloth \$1.50; paper \$1.

SUZUKI LOOKS AT JAPAN. Willis Lamott. Friendship Press, New York. 1934. Cloth \$1; paper 60 cents.

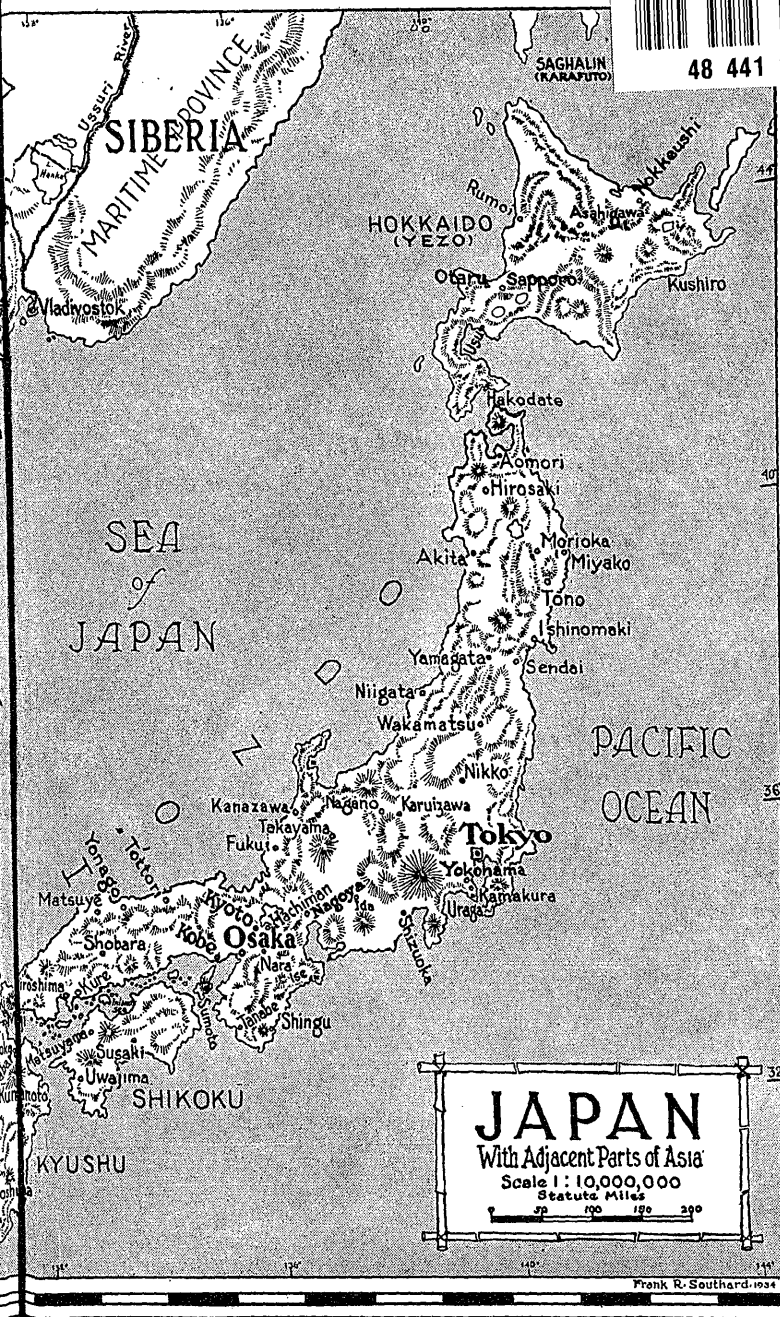
SALTING THE EARTH. H. and F. Topping. Friends of Jesus. Tokyo. Available from American Baptist Publication Society, Philadelphia (and branches). 25 cents.

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